

{1}
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَمِ وَإِلِهِ وَبَارِكْ وَسَلِّمْ

Bahaar E Shari'at

(Roman Urdu)

VOLUME 04 : NAMA'AZ KE BAQIYA
MASAIL KA BAYAN

Musannif :

Qazi Sadrush Shari'ah Hazrat
'Allamah Maulana Mufti
Muhammad Amjad 'Ali Aa'zmi
Razvi

Du'a By

**Huzoor Muhaddis-e-Kabeer 'Allamah Mufti
Zia-ul-Mustafa Qadri Amjadi
& Jaanasheene Muhaddis-e-Kabeer Mufti
Abu Yousuf Muhammad Qadri**

فقير ضياء المستافا قادري
عقير ابو يوسف محمد قادري
سرمه شعبان المعظم ۱۴۴۵ھ

Du'a By

**Qaid-e-Millat Grand Mufti Of India
Mufti Asjad Raza Khan Qadri**

عقير محمد اسجد رازي قادري
Asjad Raza

Edited By

Maulana Islaam Khan Misbahi

Maulana Naseem

Haafiz Ansaar Raza

(Naigaon, Maharashtra)

Special Thanks To: Sayyed Abdul Rasheed, Ayaz Bhai.

Tagreez-e-Jaleel By Mufti Badruddin Qadri:-

احمدك يا الله والصلوة والسلام عليك يا رسول الله وعلى الك واصحابك اولى الصديق والصفاء

اما بعد

فاعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾

Tarjamah:- “Aye logo! ‘Ilm waloñ se poochho agar tumheñ ‘ilm nahiñ”.

قال النبي صلى الله عليه وسلم - طلب العلم فريضة على كل مسلم ومسلمه -

Tarjamah:- “‘Ilm-e-deen seekhna har mard va ‘aurat par farz hai”.

Qur'an-e-Majeed ki muta'addid Aayaat-e-Mubaarakah mein 'ilm-e-deen ke husool par zor diya gaya hai aur kaseer Ahaadees-e-Mubaarakah fazeelat-e-'ilm-e-deen mein marvi haiñ, bandah-e-momin jaise-jaise ahkaam-e-shara' ka mukallaf hoga us par un ahkaam ke 'ilm ka husool (haasil karna) farz hoga.

Magar afsos sad afsos ki din-ba-din musalmanoñ mein deen se doori badhti ja rahi hai aur ab haalaat yahañ tak kharaab ho chuke haiñ ke logoñ ko apne roz-marra ke zaroori masaail tak ka 'ilm nahiñ hota.

Aap khud gaur farmayeñ ke barr-e-aa'zam Asia jisme Urdu ka tabqah ziyadah paaya jaata hai yahañ 'Ulama-e-Haq Ahl-e-Sunnah va Jama'at ne badi jaan-fishaani (bahut mehnat) kar ke fiqhi masaail ko jo 'Arabi zubaan mein kutub-e-fiqah mein maujood the use urdu zubaan mein kar ke qaum ke saamne pesh kiya, usi ki ek kadi fiqhi masaail ka ek 'azeem encyclopedia “Bahaar-e-Shari'at” bhi hai jo tanha ek 'azeem 'aalim-e-rabbaani Khalifa-e-Aa'la-Hazrat Sadrush-Shari'ah abul-ula 'allama hakeem Amjad 'Ali Aa'zmi (عليه الرحمة) ki kaawishoñ ka nateeja hai jis mein Fiqh-e-Hanafi ke saheeh, raajeh, muftaa-bihi masaail ko urdu zubaan mein jama' kiya gaya hai. Yeh kitaab deeni zaroori masaail seekhne ke liye kaafi hai.

Magar is daur ka alamiya (gham ki baat) yeh hai ke log ab is qadr maghrib ke ghulaam ho chuke haiñ aur school aur college ke maahol ne english zubaan ka aisa rang bhar diya hai ke din-ba-din ab musalmanoñ ki ek badi jama'at urdu 'arabi zubaan se bhi na-waaqif hoti chali ja rahi hai. Aise mein zaroorat is baat ki thi ke kisi tarah deeni masaail ko roman english zubaan mein logoñ ke saamne pesh kiya jaye.

Pesh-e-nazar yeh kitaab isi silsile ki koshish hai hamaare muhibb-e-mohtaram 'aali janaab Mohammad Asif Raza Sahaab Qadri Razvi ki mohtaram koi 'aalim faazil nahiñ al-battah deeni jazba rakhte haiñ. Sarkaar Shahzada-e-'Aala Hazrat Jaanasheene-Huzoor Mufti-e-Aa'zam-e-Hind Tajush-shari'ah 'Allamah Akhtar Raza Khan Qadri Azhari (عليه الرحمة) ke silsila-e-iraadat mein daakhil hone ke baa'd inka deeni shaghaf badha aur maujooda haalaat ko dekh kar unhoñ ne yeh kaam karne ki khwaahish zaahir ki, faqeer-e-qaadri ne hauslah diya chunke iraadah Bahaar-e-Shari'at ko roman mein karne ka tha, is liye hamne inhein Shahzaada-e-Sadrush-Shari'ah Muhaddis-e-Kabeer Ameer-ul-Momineen Fil-Hadees Ustaaz-ul-'Ulama 'Allamah Zia-ul-Mustafah Qadri Razvi Amjadi se apne hawaale se raabta karne ko kaha bihamdihita'ala hazrat ne dua'yein diñ. Aur apne dost faazil maulana Naseem (amjadi) ke saath milkar inhone kitaab ki taaleef (editing) ka kaam shuru' kiya.

Kayi saalon ki koshishon ke baa'd nazar-e-saani karne ke baa'd yeh kitaab Bahaar-e-Shari'at (5-hisse) roman-english mein aap ke saamne hai. Faqeer-e-qaadri ne poori tawajjuh se asl kitaab se sun kar milaaya dekha behtar paaya. Magar hazaaron koshishon ke bawajood agar ba-taqaza-e-bashari kahiñ koi kami-beshi rah gayi ho to ittila' farmayein taake is ki islaah ho sake.

Allah (عزوجل) ki baargaah mein du'a hai ke Maula-Ta'ala apne Habeeb (ﷺ) ke sadqe ise qubool farmaaye aur musalmanon ke liye nafa' bakhsh banaaye Aameen.

(Du'a ko Bandah-e-'Aasi. Faqeer-e-Qadri Gadaa-e-Nizaami Badruddin Ahmed Khan Razvi Misbahi, Baani-e-Markaz Ziya-us-Sunnah (Aazad-Nagar, Beluvai, Mangalore, South-Karnataka, India).

Translator's Note:-

[1].Bracket mein jo likha gaya hai woh sirf samajhne ke liye hai, english aur urdu donoñ mein likha gaya hai.

[2].Is roman urdu Baahar-e-Shari'at mein agar kuch ghalti mil jaye maslan: jaaiz ya na-jaaiz waghairah to is e-mail-id "bahaar786313@gmail.com" ko e-mail karke ittila' karde.

[3].Aur koi is ghalti ko daleel na banaaye.

[4].Adobe-reader mein agar koi sentence search karni ho to 2 word ke darmiyaan double space dein.

Introduction To Bahaar-e-Shari'at

- Volume 01: Imaan Aur 'Aqaaid**
- Volume 02: Tahaaarat (Paaki)**
- Volume 03: Namaaz**
- Volume 04: Namaaz, Maut Aur Janaazah**
- Volume 05: Zakaat Aur Rozah**
- Volume 06: Hajj**
- Volume 07: Nikaah, Hurmat-e-Musaaharat**
- Volume 08: Talaaq, Eela, Zihaar, Iddat**
- Volume 09: Qasam, Mannat, Islami-Saza, Kaffara, Kalimat-e-Kufr**
- Volume 10: Pada Hua Maal, Gumshudah, Karobari-Shirkat, Waqf**
- Volume 11: Khareed-o-Farokht (Purchase & Sales)**
- Volume 12: Kafaalat, Qaza, Wakaalat, Shahaadat Aur Iftaa**
- Volume 13: Daa'wa, Iqraar Aur Sulah**
- Volume 14: Muzaarabat, 'Aariyat (Loans), Hibah (Gifts), Ijaarah**
- Volume 15: Ghasab, Shuf'ah, Zibah, Qurbaani, Aqeeqah**
- Volume 16: Hazr va Ibaahat, Neki Ki Daa'wat,**
- Volume 17: Taharri, Shikaar, Rahen (Pawns) Aur Janaayaat**
- Volume 18: Qisaas, Diyat, Zamaan**
- Volume 19: Wasiyyat**
- Volume 20: Meeraas (Wiraasat)**

Contents:

Chapter 01:	Witr Ka Bayaan	07
Chapter 02:	Sunan va Nawaafil Ka Bayaan	15
Chapter 03:	Munfarid Ka Farzoñ Ki Jama'at Paana..	54
Chapter 04:	Qaza Namaaz Ka Bayaan.....	60
Chapter 05:	Sajda-e-Sahw Ka Bayaan	70
Chapter 06:	Namaaz-e-Mareez Ka Bayaan	84
Chapter 07:	Sajdah-e-Tilaawat Ka Bayaan	92
Chapter 08:	Namaaz-e-Musaafir Ka Bayaan	106
Chapter 09:	Jumu'ah Ka Bayaan	120
Chapter 10:	'Eidain Ka Bayaan	147
Chapter 11:	Gahan Ki Namaaz Ka Bayaan	157
Chapter 12:	Namaaz-e-Istisqa Ka Bayaan	163
Chapter 13:	Namaaz-e-Khauf Ka Bayaan	169
Chapter 14:	Bimaari Ka Bayaan	175
Chapter 15:	Maut Aur Janaazah Ka Bayaan	184
Chapter 16:	Shaheed Ka Bayaan	239
Chapter 17:	Ka'ba-e-Mu'azzamah Meiñ Namaaz.....	247

Chapter: 01

WITR KA BAYAAN

❖ Ahaadees-e-Mubaaraka.....	08
❖ Masaail-e-Fiqhiyyah.....	09
❖ Du'a-e-Qunoot.....	10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Witr Ka Bayaan:-

Hadees 01:- Saheeh Muslim Shareef mein hai ‘Abdullah Bin ‘Abbaas رضي الله kahte haiñ: **Rasoolullah** (ﷺ) ke yahañ mai soya tha, **Huzoor** (ﷺ) bedaar huye, Miswaak ki aur Wuzu kiya aur usi haalat mein Aaya إِنَّ فِي خَلْقِ السَّالُوتِ وَالْأَرْضِ khatm Surah tak padhi, phir khade ho kar 2-Raka'tein padhiñ jinme Qiyaam va Ruku' va Sujood ko taweel (daraaz) kiya, phir padh kar aaraam farmaya yahañ tak ke saans ki aawaaz aayi, yunhi 3 baar mein 6-Raka'tein padhiñ, har baar Miswaak va Wuzu karte aur in Aayaton ki tilawat farmate phir Witr ki 3-Raka'tein padhiñ.”

Hadees 02:- Neez usi mein ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Marvi, farmate haiñ (ﷺ): “Raat ki Namaazon ke aakhir mein Witr padho.” Aur farmate haiñ: “Subh se peshtar (pahle) Witr padho.”

Hadees 03:- Muslim va Tirmizi va Ibn-e-Maajah waghairahum Jaabir (رضي الله عنه) se Raavi, farmate haiñ (ﷺ): “Jise andesha ho ke pichhli raat mein na uthega woh awwal mein padhle aur jise ummeed ho ke pichhle ko uthega woh pichhli raat mein padhe, ke aakhir shab ki Namaaz mash-hood hai (ya'ni usme malaai kah-e-rahmat haazir hote haiñ) aur yeh afzal hai.”

Hadees 04 se 06:- Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah, Maula ‘Ali (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Allah Witr hai Witr ko mahboob rakhta hai, lihaaza Aye Qur'aan waalo! Witr padho.” Aur isi ke misl Jaabir va Abu Hurairah رضي الله تعالى عنهما se Marvi.

Hadees 07 se 11:- Abu Dawood va Tirmizi va Ibn-e-Maajah Khaarjah Bin Huzaafah (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “**Allah-Ta'ala** ne ek Namaaz se tumhaari madad farmaayi, ke woh surkh uuntoñ se behtar hai woh Witr hai, **Allah-Ta'ala** ne use ‘Isha va Tulu'-e-Fajr ke darmiyaan mein rakkha hai.” Yeh Hadees deegar Sahaaba رضي الله تعالى عنهم se bhi Marvi hai, maslan:

Mu'aaz Bin Jabal va 'Abdullah Bin 'Umar va Ibn-e-'Abbaas va 'Uqbah Bin 'Aamir Juhani waghairahum رضى الله تعالى عنهم.

Hadees 12:- Tirmizi Zaid Bin Aslam se Mursalan Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo Witr se so jaye to subh ko padhle."

Hadees 13 se 16:- Imaam Ahmad 'Ubai Bin Kaa'b se aur Daarmi Ibn-e-'Abbaas se aur Abu Dawood va Tirmizi Umm-ul-Momineen Siddiqah se aur Nasaa'i 'Abdur Rahman Bin Abze رضى الله تعالى عنهم se Raavi: "**Rasoolullah** (ﷺ) Witr ki pahli Raka'at mein سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى aur dusri mein قُلْ يَا أَيُّهَا الْكَافِرُونَ aur teesri mein قُلْ هُوَ اللَّهُ أَحَدٌ padhte."

Hadees 17:- Ahmad va Abu Dawood va Haakim Ba-Ifaada-e-Tasheeh Buraidah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Witr haq hai jo Witr na padhe woh ham mein se nahiin, Witr haq hai jo Witr na padhe woh ham mein se nahiin, Witr haq hai jo Witr na padhe woh ham mein se nahiin."

Hadees 18:- Abu Dawood va Tirmizi va Ibn-e-Maajah Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: "Jo Witr se so jaye ya bhool jaye, to jab bedaar ho ya yaad aaye padhle."

Hadees 19-20:- Ahmad va Nasaa'i va Daarqutni Ba-Riwaayate 'Abdur Rahman Bin Abze 'An-Abihi aur Abu Dawood va Nasaa'i Ubai Bin Kaa'b رضى الله تعالى عنهم se Raavi, ke "**Huzoor-e-Aqdas** (ﷺ) jab Witr mein Salaam pherte, 3 baar سُبْحَانَ الْمَلِكِ الْقُدُّوسِ kahte aur teesri baar buland aawaaz se kahte."

Masaail-e-Fiqhiyyah:-

Witr Waajib hai agar Sahwan (bhool kar) ya Qasdan (jaanboojh kar) na padha to Qaza Waajib hai aur Saahib-e-Tarteef (ya'ni jiske zimmah Qaza nahiin, agar ho to 6 se kam ho) ke liye agar yeh yaad hai ke Namaaz-e-Witr nahiin padhi hai aur waqt mein gunjaish bhi hai to Fajr ki Namaaz faasid hai, khwaah shuru' se pahle yaad ho ya darmiyaan mein yaad aajaye.

[Durr-e-Mukhtaar; Waghairah]

Mas'alah-01: Witr ki Namaaz baith kar ya sawaari par baghair 'uzr nahiin ho sakti. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-02: Namaaz-e-Witr 3-Raka'at hai aur is mein Qa'dah-e-Ula Waajib hai aur Qa'dah-e-Ula mein sirf At-Tahiyyaat padh kar khada ho jaye, na Durood padhe, na Salaam phere, jaise Maghrib mein karte hain usi tarah kare aur agar Qa'dah-e-Ula bhool kar khada ho gaya to lautne ki ijaazat nahiin balke sajda-e-sahw kare. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-03: Witr ki teenon Raka'ton mein mutlaqaan Qira'at Farz hai aur har ek mein Baa'd-e-Faatiha Surat milaana Waajib aur behtar yeh hai ke pahli mein سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ya اِنَّا اَنْزَلْنَا dusri mein قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ teesri mein قُلْ هُوَ اللّٰهُ اَحَدٌ padhe. Aur kabhi-kabhi aur Suratein bhi padhle. Teesri Raka'at mein Qira'at se faarigh ho kar Ruku' se pahle kaanon tak haath utha kar Allahu-Akbar kahe jaise Takbeer-e-Tahreemah mein karte hain, phir haath baandh le aur Du'a-e-Qunoot padhe, Du'a-e-Qunoot ka padhna Waajib hai aur isme kisi khaas Du'a ka padhna zaroori nahiin, behtar woh Dua'yein hain jo **Nabi** (ﷺ) se saabit hain aur inke 'alaawah koi aur Du'a padhe jab bhi harj nahiin, sab mein ziyadah mashhoor Du'a yeh hai:

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَوَكَّلُ مَنْ يَّفْجُرُكَ ۙ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفّٰرِ مُلْحِقٌ ۝

Tarjamah:- “Ilaahi! Ham tujhse madad talab karte hain aur maghfirat chaahate hain aur tujh par Imaan laate hain aur tujh par tawakkul karte hain aur har bhalaai ke saath teri sana karte hain aur ham tera shukr karte hain na-shukri nahiin karte aur ham juda hote hain aur us shakhs ko chhodte hain jo tera gunaah kare. Aye Allah (عزوجل)! Ham teri hi ‘ibaadat karte hain aur tere hi liye Namaaz padhte hain aur Sajdah karte hain aur teri hi taraf daudte aur sa’ee karte hain aur teri rahmat ke ummeedwaar hain. Aur tere ‘azaab se darte hain, beshak tera ‘azaab kaafiron ko pahunchne wala hai.”

Aur behtar yeh hai ke is Du'a ke saath woh Du'a bhi padhe jo **Huzoor-e-Aqdas** (ﷺ) ne Imaam-e-Hasan (رضي الله عنه) ko ta'leem farmaayi woh yeh hai:

اَللّٰهُمَّ اهْدِنِيْ فِيْ مَنْ هَدَيْتَ وَعَافِنِيْ فِيْ مَنْ عَافَيْتَ وَتَوَلَّيْنِيْ فِيْ مَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْ مَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَالَّيْتَ وَلَا يَعْزُ مِنْ عَادَيْتَ تَبَارَكْتَ وَتَعَالَيْتَ
سُبْحَانَكَ رَبَّ الْبَيْتِ وَ صَلَّى اللّٰهُ عَلَى النَّبِيِّ وَاٰلِهٖ

Tarjamah:- ‘Ilaahi! Tu mujhe hidaayat de un logoñ mein jinko tune hidaayat di aur ‘aafiyat de unke zumrah mein jinme tune ‘aafiyat di aur mera wali ho. Unme jinka tu wali huwa aur jo kuch tune diya usme barkat de aur jo kuch tune faislah kar diya uske shar se mujhe bacha, beshak tu hukm karta hai aur tujh par hukm nahiñ kiya jaata, beshak tera dost zaleel nahiñ hota aur tera dushman ‘izzat nahiñ paata, tu barkat wala hai tu paak hai, Aye Bait (Ka’bah) ke maalik aur Allah (عزوجل) Durood bheje Nabi par aur unki Aal par.”

Aur ek Du’a woh hai jo Maula ‘Ali (عليه السلام) se Marvi hai, ke Nabi (ﷺ) aakhir Witr mein padhte:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَمُعَافَاتِكَ مِنْ عِقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا اُحْصِيْ ثَنَائِيْ عَلَيْكَ
اَنْتَ كَمَا اَثْنَيْتَ عَلٰی نَفْسِكَ۔

Tarjamah:- “Aye Allah (عزوجل) main teri khushnoodi ki panaah maangta hun teri na-khushi se aur teri ‘aafiyat ki tere ‘azaab se aur teri hi panaah maangta hun tujhse (tere ‘azaab se) mai teri poori sana nahiñ kar sakta hoon jaisi tune apni sana ki.”

Aur Hazrat-e-‘Umar (رضي الله عنه) ke baa’d yeh padhte the:

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ وَاَلْفُ بَيْنَ قُلُوْبِهِمْ وَاَصْلَحْ ذَاتَ بَيْنِهِمْ
وَانْصُرْهُمْ عَلٰی عَدُوْكَ وَعَدُوْهِمْ اَللّٰهُمَّ اَعَنْ كَفْرَةَ اَهْلِ الْكِتَابِ الَّذِيْنَ يُكْذِبُوْنَ رُسُلَكَ وَيُقَاتِلُوْنَ
اَوْلِيَائِكَ اَللّٰهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَزَلْزِلْ اَقْدَامَهُمْ وَاَنْزِلْ عَلَيْهِمْ بَأْسَكَ الَّذِيْ لَمْ يَرُدَّ عَنِ الْقَوْمِ
الْمُجْرِمِيْنَ ۔

Tarjamah:- “Aye Allah (عزوجل)! Tu mujhe bakhsh de aur Momineen va Mominaat va Muslimeen va Muslimaate ko aur unke dilon mein ulfat paida

karde aur unke aapas ki haalat durust karde aur unko tu apne dushman aur khud unke dushman par madad karde. Aye Allah (عزوجل)! Tu Kuffaar Ahl-e-Kitaab par la'nat kar jo tere Rasooloñ ki takzeeb karte (jhutlaate) haiñ aur tere dostoñ se ladte haiñ, Ilaahi tu unki baat mein mukhaalifat daal de aur unke qadmoñ ko hataa de aur unpar apna woh 'azaab naazil kar jo qaum-e-mujrimeen se wapas nahiñ hota."

Du'a-e-Qunoot ke baa'd Durood Shareef padhna behtar hai. [Ghunyah; Raddul-Muhtaar; Waghairaha]

Mas'alah-04: Du'a-e-Qunoot aahistah padhe, Imaam ho ya Munfarid ya Muqtadi, Ada ho ya Qaza, Ramzaan mein ho ya aur dinoñ mein. [Raddul-Muhtaar]

Mas'alah-05: Jo Du'a-e-Qunoot na padh sake yeh padhe:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ۔

[Aalamgiri]

Tarjamah:- "Aye hamaare Parwardigaar! Tu ham ko dunya mein bhalaai de (aur aakhirat mein bhalaai de) aur ham ko Jahannam ke 'Azaab se bacha."

Mas'alah-06: Agar Du'a-e-Qunoot padhna bhool gaya aur Ruku' mein chala gaya to na Qiyaam ki taraf laute, na Ruku' mein padhe aur agar Qiyaam ki taraf laut aaya aur Qunoot padha aur Ruku' na kiya, to Namaaz faasid na hogi, magar gunahgaar hoga aur agar sirf Al-Hamdu padh kar Ruku' mein chala gaya tha to laute aur Surat va Qunoot padhe phir Ruku' kare aur aakhir mein sajda-e-sahw kare. Yunhi agar Al-Hamdu bhool gaya aur Surat padhli thi, to laute aur Faatiha va Surat va Qunoot padh kar phir Ruku' kare. [Aalamgiri]

Mas'alah-07: Imaam ko Ruku' mein yaad aaya ke Du'a-e-Qunoot nahiñ padhi, to Qiyaam ki taraf 'aud na kare (ya'ni qiyaam ki taraf wapas na laute), phir bhi agar khada ho gaya aur Du'a padhi to Ruku' ka i'aadah (dohraana) na chahiye aur agar i'aadah kar liya aur Muqtadiyoñ ne pahle Ruku' mein Imaam ka saath na diya aur dusra (ruku') Imaam ke saath kiya, ya pahla Ruku' Imaam ke saath kiya dusra na kiya, donoñ haal mein unki Namaaz bhi faasid na hogi. [Aalamgiri]

Mas`alah-08: Qunoot-e-Witr mein Muqtadi Imaam ki mutaaba'at (pairwi) kare, agar Muqtadi Qunoot se faarigh na huwa tha ke Imaam Ruku' mein chala gaya, to Muqtadi bhi Imaam ka saath de aur agar Imaam ne Be-Qunoot padhe Ruku' kar diya aur Muqtadi ne abhi kuch na padha, to Muqtadi ko agar Ruku' faut hone ka andesha ho jab to Ruku' karde, warnah Qunoot padh kar Ruku' mein jaye. Aur us khaas Du'a ki haajat nahiñ jo Du'a-e-Qunoot ke naam se mashhoor hai, balke mutlaqan koi Du'a jise Qunoot kah sakein padhle. [**Aalamgiri; Raddul-Muhtaar**]

Mas`alah-09: Agar shak huwa ke yeh Raka'at pahli hai ya dusri ya teesri, to isme bhi Qunoot padhe aur Qa'dah kare, phir aur 2-Raka'tein padhe aur har Raka'at mein Qunoot bhi padhe aur Qa'dah kare. Yunhi dusri aur teesri hone mein shak waaqe' ho to donoñ mein Qunoot padhe. [**Durr-e-Mukhtaar; Aalamgiri**]

Mas`alah-10: Bhool kar pahli ya dusri (raka'at) mein Du'a-e-Qunoot padhli, to teesri mein phir padhe, yahi raajeh (ya'ni saheeh) hai. [**Ghunyah; Huliya; Bahr**]

Mas`alah-11: Masbooq (ya'ni jiski kuch raka'tein chhoot gayi hoñ) Imaam ke saath Qunoot padhe, baa'd ko na padhe aur agar Imaam ke saath teesri Raka'at ke Ruku' mein mila hai, to baa'd ko jo padhega usme Qunoot na padhe. [**Aalamgiri**]

Mas`alah-12: Witr ki Namaaz Shaafa'ee-ul-Mazhab ke peeche padh sakta hai, ba-sharte ke dusri Raka'at ke baa'd Salaam na phere warnah saheeh nahiñ aur is soorat mein Qunoot Imaam ke saath padhe ya'ni teesri Raka'at ke Ruku' se khade hone ke baa'd jab woh Shaafa'ee Imaam padhe. [**General Books of Fiqh**]

Mas`alah-13: Fajr mein agar Shaafa'ee-ul-Mazhab ki Iqtida ki aur usne apne Mazhab ke muwaafiq (mutaabiq) Qunoot padha, to yeh na padhe balke haath latkaaye huye utni der chup khada rahe. [**Durr-e-Mukhtaar; Waghairah**]

Mas`alah-14: Witr ke siwa aur kisi Namaaz mein Qunoot na padhe. Haañ agar haadsa-e-'azeemah (bada haadsah) waaqe' ho to Fajr mein bhi padh sakta hai aur zaahir yeh hai ke Ruku' ke qabl (pahle) Qunoot padhe. [**Durr-e-Mukhtaar; Hamawi**]

Mas`alah-15: Witr ki Namaaz Qaza ho gayi to Qaza padhni Waajib hai agarche kitna hi zamaana ho gaya ho, Qasdan (jaanboojh kar) Qaza ki ho ya bhoole se Qaza ho gayi aur jab Qaza padhe to usme Qunoot bhi padhe. Al-Battah Qaza mein Takbeer-e-Qunoot ke liye haath na uthaaye jabke logoñ ke saamne padhta ho ke log uski taqseer par muttala' honge (ya'ni logoñ ko uski namaaz qaza hona ma'loom hoga). [**Aalamgiri; Raddul-Muhtaar**]

Mas`alah-16: Ramzaan Shareef ke 'alaawah aur dinoñ mein Witr Jama'at se na padhe aur agar Tadaa'ee ke taur par ho to Makruh hai. [**Durr-e-Mukhtaar**]

(Note:-) Tadaa'ee ke yeh maa'naa haiñ ke 3 se ziyadah Muqtadi hoñ).

Mas`alah-17: Jise aakhir shab mein jaagne par e'timaad (confidence) ho to behtar yeh hai ke pichhli raat (ya'ni raat ke aakhir hisse) mein Witr padhe, warnah Baa'd-e-'Isha padhle. [**Hadees**]

Mas`alah-18: Awwal Shab mein (ya'ni raat ke pahle hisse mein) Witr padh kar so raha, phir pichhle ko (ya'ni raat ke aakhir hisse mein) jaaga to dubaarah Witr padhna jaaiz nahiñ aur Nawaafil jitne chahe padhe. [**Ghunyah**]

Mas`alah-19: Witr ke baa'd 2-Raka'at Nafl padhna behtar hai, iski pahli Raka'at mein إِذَا زُلْزِلَتْ dusri mein قُلْ يَٰ أَيُّهَا الْكَافِرُونَ padhna behtar hai. Hadees mein hai ke: "Agar Raat mein na utha to yeh Tahajjud ke qaaim maqaam ho jayengi." Yeh mazaameen Ahaadees se saabit haiñ.

Chapter: 02

SUNAN VA NAWAAFIL KA BAYAAN

❖ Fazaail-e-Sunan va Nawaafil.....	16
❖ Masaail-e-Fiqhiyyah.....	19
❖ Tahiyat-ul-Masjid.....	32
❖ Tahiyat-ul-Wuzu.....	32
❖ Namaaz-e-Ishraq.....	33
❖ Namaaz-e-Chaasht.....	33
❖ Namaaz-e-Safar.....	34
❖ Salaatul-Lail.....	35
❖ Namaaz-e-Tahajjud.....	35
❖ Namaaz-e-Istikhaarah.....	39
❖ Salaatut-Tasbeeh.....	41
❖ Namaaz-e-Haajat.....	43
❖ Salaat-ul-Asraar.....	45
❖ Namaaz-e-Taubah.....	46
❖ Taraweeh Ka Bayaan.....	46

Sunan Va Nawaafil Ka Bayaan:-

Hadees 01:- Saheeh Bukhari Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: ke **Allah-Ta'ala** ne farmaya: “Jo mere kisi Wali se dushmani kare, use maine ladaayi ka e'laan de diya aur mera Bandah kisi shai se us qadr taqarrub (nazdeeki) haasil nahiñ karta jitna Faraaiz se hota hai aur Nawaafil ke zaree'ah se hamesha qurb (nazdeeki) haasil karta rahta hai, yahañ tak ke use mahboob bana leta huñ aur agar woh mujhse suwaal kare to use doonga aur panaah maange to panaah doonga.”

(Sunan-e-Muakkadah Ka Zikr)

Hadees 02-03:- Muslim va Abu Dawood va Tirmizi va Nasaa'i Umm-ul-Momineen Umm-e-Habeebah رضي الله تعالى عنها se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jo Musalmaan Bandah **Allah** (عزوجل) ke liye har roz Farz ke 'alaawah Tatawwu' (Nafl) ki 12-Raka'tein padhe **Allah-Ta'ala** uske liye Jannat mein ek makaan banaayega, 4 Zohar se pahle aur 2 Zohar ke baa'd aur 2 Baa'd-e-Maghrib aur 2 Baa'd-e-'Isha aur 2 Qabl-e-Namaaz-e-Fajr.” Aur Raka'at ki tafseel sirf Tirmizi mein hai. Tirmizi va Nasaa'i va Ibn-e-Maajah ki Riwaayat Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se yeh hai ke: “Jo in par muhaafazat (hamesha/paabandi) karega Jannat mein daakhil hoga.”

Hadees 04:- Tirmizi mein 'Abdullah Bin 'Abbaas (رضي الله عنه) se Marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Adbaar-e-Nujoom Fajr ke pahle ki 2-Raka'tein haiñ aur Adbaar-e-Sujood Maghrib ke baa'd ki 2.”

(Sunnat-e-Fajr Ke Fazaail)

Hadees 05:- Muslim va Tirmizi Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Raavi, farmate haiñ (ﷺ): “Fajr ki 2-Raka'tein Dunya va Maafeeha (ya'ni jo kuch dunya mein hai us) se behtar haiñ.”

Hadees 06:- Bukhari va Muslim va Abu Dawood va Nasaa'i unhiñ se Raavi, kahti haiñ: “**Huzoor** (ﷺ) inki jitni muhaafazat (paabandi) farmate kisi aur Nafl Namaaz ki nahiñ karte.”

Hadees 07:- Tabraani ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Raavi, ke ek saahib ne ‘arz ki: Ya **Rasoolullah** (ﷺ)! Koi aisa ‘amal irshaad farmaaiye ke **Allah-Ta’ala** mujhe us se nafa’ de?. Farmaya: “Fajr ki donoñ Raka’toñ ko laazim karlo, in mein badi fazeelat hai.”

Hadees 08:- Abu Ya’la Ba-Isnaad-e-Hasan unhiñ se Raavi, ke farmate haiñ (ﷺ): “قُلْ هُوَ اللَّهُ أَحَدٌ tihaayi (1/3) Qur’aan ki baraabar hai aur قُلْ يَٰٓأَيُّهَا الْكٰفِرُوْنَ chauthaayi Qur’aan ki baraabar aur in donoñ ko Fajr ki Sunnatoñ mein padhte aur yeh farmate ke: in mein zamaana ki raghbataiñ haiñ.”

Hadees 09:- Abu Dawood Abu Hurairah (رضي الله عنه) se Riwaayat karte haiñ, ke farmate haiñ (ﷺ): “Fajr ki Sunnateiñ na chhodo, agarche tum par dushmanoñ ke ghode aa padeiñ.”

(Sunnat-e-Zohar Ke Fazaail)

Hadees 10:- Ahmad va Abu Dawood va Tirmizi va Nasaa’i va Ibn-e-Maajah Umm-ul-Momineen Umm-e-Habeebah رضي الله تعالى عنها se Raavi, ke farmate haiñ (ﷺ): “Jo shakhs Zohar se pahle 4 aur baa’d mein 4-Raka’toñ par muhaafazat (paabandi) kare **Allah-Ta’ala** usko aag par haraam farma dega.” Tirmizi ne is Hadees ko Hasan Saheeh Ghareeb kaha.

Hadees 11:- Abu Dawood va Ibn-e-Maajah Abu Ayyub Ansaari (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “Zohar se pahle 4-Raka’teiñ jinke darmiyaan mein Salaam na phera jaye, unke liye aasmaan ke darwaaze khole jaate haiñ.”

Hadees 12:- Ahmad va Tirmizi ‘Abdullah Bin Saaib (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) aafaab dhalne ke baa’d Namaaz-e-Zohar se pahle 4-Raka’teiñ padhte aur farmate: “Yeh aisi saa’at (ya’ni aisa waqt) hai ke isme aasmaan ke darwaaze khole jaate haiñ, lihaaza maiñ mahboob rakhta huñ ke isme mera koi ‘amal-e-saaleh (accha ‘amal) buland kiya jaye.”

Hadees 13:- Bazaar ne Saubaan (رضي الله عنه) se Riwaayat ki, ke dopaher ke baa’d 4-Raka’at padhne ko **Huzoor** (ﷺ) mahboob rakhte, Umm-ul-Momineen Siddiqah رضي الله تعالى عنها ne ‘arz ki: Ya **Rasoolullah** (ﷺ)! Mai dekhti huñ ki is waqt mein **Huzoor** (ﷺ) Namaaz mahboob rakhte haiñ. Farmaya: “Is waqt aasmaan ke darwaaze khole jaate haiñ aur **Allah** Tabaarak Wa-Ta’ala

makhlooq ki taraf Nazr-e-Rahmat farmata hai aur is Namaaz par Aadam va Nooh va Ibraheem va Moosa va 'Esa عليهم الصلوة والسلام Muhaafazat (hamesha/paabandi) karte."

Hadees 14-15:- Tabraani Baraa Bin 'Aazib (رضي الله عنه) se Raavi, ke farmate haiñ (عليه السلام): "Jisne Zohar ke pahle 4-Raka'teiñ padhiñ, goya usne Tahajjud ki 4-Raka'teiñ padhiñ aur jisne 'Isha ke baa'd 4 padhiñ, to yeh Shab-e-Qadr meiñ 4 (raka'at) ke misl haiñ." 'Umar Farooq-e-Aa'zam va baa'z deegar Sahaaba-e-Kiraam رضي الله تعالى عنهم se bhi isi ke misl marvi.

(Sunnat-e-'Asr Ke Fazaail)

Hadees 16:- Ahmad va Abu Dawood va Tirmizi Ba-Ifaada-e-Tahseen 'Abdullah Bin 'Umar رضي الله تعالى عنهما se Raavi, farmate haiñ (عليه السلام): "**Allah-Ta'ala** us shakhs par raham kare, jisne 'Asr se pahle 4-Raka'teiñ padhiñ."

Hadees 17:- Tirmizi Maula 'Ali (رضي الله عنه) se Raavi, ke **Huzoor** (عليه السلام) 'Asr se pahle 4-Raka'teiñ padha karte." Aur Abu Dawood ki Riwaayat meiñ hai ke 2 padhte the.

Hadees 18-19:- Tabraani Kabeer meiñ Umm-ul-Momineen Umm-e-Salmah رضي الله تعالى عنها se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Jo 'Asr se pahle 4-Raka'teiñ padhe **Allah-Ta'ala** uske badan ko aag par haraam farma dega." Dusri Riwaayat Tabraani ki 'Amr Bin 'Aas (رضي الله عنه) se hai, ke **Huzoor** (عليه السلام) ne Majma'-e-Sahaabah meiñ jisme Ameer-ul-Momineen 'Umar Bin Khattaab (رضي الله عنه) bhi the, farmaya: "Jo 'Asr se pahle 4-Raka'teiñ padhe, use aag na chhuyegi."

(Sunnat-e-Maghrib Ke Fazaail)

Hadees 20-21:- Razeen ne Mak'hool se Mursalan Riwaayat ki, ke farmate haiñ: "Jo shakhs Baa'd-e-Maghrib kalaam (baat-cheet) karne se pahle 2-Raka'teiñ padhe, uski Namaaz 'Illiyen meiñ uthaayi jaati hai." Aur ek Riwaayat meiñ 4-Raka'ta hai. Neez unhiñ ki Riwaayat Huzaifah (رضي الله عنه) se hai: "Usme itni baat ziyadah hai ke farmate the: Maghrib ke baa'd ki donoñ Raka'teiñ jald padho, ke woh Farz ke saath pesh hoti haiñ."

Hadees 22:- Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke farmate haiñ: “Jo shakhs Maghrib ke baa'd 6-Raka'teiñ padhe aur inke darmiyaan mein koi buri baat na kahe, to 12 baras ki 'ibaadat ke baraabar ki jayengi.”

Hadees 23:- Tabraani ki Riwaayat 'Ammar Bin Yaasir (رضي الله تعالى عنهما) se hai, ke farmate haiñ: “Jo Maghrib ke baa'd 6-Raka'teiñ padhe, uske gunaah bakhsh diye jayenge, agarche samundar ke jhaag baraabar hoñ.”

Hadees 24:- Tirmizi ki Riwaayat Umm-ul-Momineen Siddiqah (رضي الله تعالى عنها) se hai: “Jo Maghrib ke baa'd 20 Raka'teiñ padhe **Allah-Ta'ala** uske liye Jannat mein ek makaan banaayega.”

(Sunnat-e-'Isha Ke Fazaail)

Hadees 25:- Abu Dawood ki Riwaayat unhiñ se hai, ke farmati haiñ: Isha ki Namaaz padh kar **Nabi** (ﷺ) mere makaan mein jab tashreef laate to “4 ya 6 Raka'teiñ padhte.”

Masaail-e-Fiqhiyyah:-

Sunnateiñ baa'z Muakkadah haiñ, ke Shari'at mein is par taakeed aayi. Bila 'uzr ek baar bhi tark kare (ya'ni chhode) to Mustahiq-e-Malaamat hai aur tark (chhodne) ki 'aadat kare to Faasiq, Mardu'dush-Shahaadat (ya'ni gawaahi qaabil-e-qubool nahiñ), Mustahiq-e-Naar hai (jahannam ka haqdaar hai). Aur Baa'z Aimmah ne farmaya ke: “Woh gumraah tahraaya jayega aur gunahgaar hai, agarche iska gunaah Waajib ke tark se kam hai.” Talweeh mein hai ke iska tark qareeb haraam ke hai. Iska Taarik (chhodne wala) mustahiq (haqdaar) hai ke **معاذ الله!** Shafaa'at se mahroom ho jaye, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: “Jo meri Sunnat ko tark karega, use meri Shafaa'at na milegi.” Sunnat-e-Muakkadah ko Sunan-ul-Huda bhi kahte haiñ. Dusri qism Ghair-Muakkadah hai jisko Sunan-uz-Zawaaid bhi kahte haiñ. Is par Shari'at mein taakeed nahiñ aayi, kabhi isko Mustahab aur Mandoob bhi kahte haiñ.

Aur Nafl 'aam hai ke Sunnat par bhi iska Itlaaq aaya hai (ya'ni sunnaton ko bhi Nafl kaha jaata hai) aur iske ghair ko bhi Nafl kahte haiñ. Yahi

wajah hai ke Fuqaha-e-Kiraam Baab-ul-Nawaafil mein Sunan ka bhi zikr karte hain, ke Nafl inko bhi shaamil hai. [Raddul-Muhtaar]

Lihaaza Nafl ke jitne Ahkaam (rules) bayaan honge woh Sunnaton ko bhi shaamil honge, al-battah agar Sunnaton ke liye koi khaas baat hogi to us mutlaq ('aam) hukm se usko alag kiya jayega. Jahan Istisna (alag ahkaam) na ho usi mutlaq ('aam) hukm ko Nafl mein shaamil samjhein.

Mas'alah-01: Sunnat-e-Muakkadah yeh hain:

[1].2-Raka'at Namaaz-e-Fajr se pahle.

[2].4 (raka'at) Zohar ke pahle, 2 (raka'at) baa'd.

[3].2 (raka'at) Maghrib ke baa'd.

[4].2 (raka'at) 'Isha ke baa'd aur

[5].4 Jumu'ah se pahle 4 baa'd, ya'ni Jumu'ah ke din Jumu'ah padhne waale par 14-Raka'tein hain aur 'alaawah Jumu'ah ke baaqi dinon mein har roz 12-Raka'tein. [General-Books]

Mas'alah-02: Afzal yeh hai ke Jumu'ah ke baa'd 4 (raka'at) padhe phir 2, ke dono Hadeeson par 'amal ho jaye. [Ghunyah]

Mas'alah-03: Jo Sunnatein 4-Raka'ati hain maslan Jumu'ah va Zohar ki, to chaaron ek Salaam se padhi jayengi ya'ni chaaron padh kar chauthi ke baa'd Salaam pherein, yeh nahi ke 2-2 Raka'at par Salaam pherein aur agar kisi ne aisa kiya to Sunnatein ada na hui. Yunhi agar 4-Raka'at ki Mannat maani aur 2-2 Raka'at karke 4 padhi to Mannat poori na hui, balke zaroor hai ke ek Salaam ke saath chaaron (raka'tein) padhe. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-04: Sab Sunnaton mein Qawi tar (ya'ni sab se badh kar ahmiyat) Sunnat-e-Fajr hai, yahan tak ke baa'z isko Waajib kahte hain aur iski Mashroo'iyat ka (ya'ni shara'an jaaiz hone ka) agar koi inkaar kare, to agar shubhatan (shak ke taur par) ya baraa-e-jahal (jahaalat ke taur par) ho to khauf-e-kufr hai aur agar daanistah (jaanboojh kar) bila-shubah ho to uski takfeer ki jayegi (ya'ni kufr ka hukm lagaya jayega), lihaaza yeh Sunnatein bila-'uzr na baith kar ho sakti hain, na sawaari par, na chalti gaadi par, inka hukm in baaton mein bilkul Misl-e-Witr hai. Inke baa'd phir Maghrib

ki Sunnateiñ, phir Zohar ke baa'd ki, phir 'Isha ke baa'd ki, phir Zohar se pahle ki Sunnateiñ aur Asah (ziyadah saheeh) yeh hai ke Sunnat-e-Fajr ke baa'd Zohar ki pahli Sunnaton ka martabah hai, ke Hadees mein khaas inke baare mein farmaya ke: "Jo inhein tark karega (ya'ni chhodega), use meri Shafaa'at na pahunchegi." [Raddul-Muhtaar; Waghairah]

Mas'alah-05: Agar koi 'Aalim Marja'-e-Fatwa (ya'ni fatwe ke liye jiski taraf log ruju' karte) ho ke Fatwa dene mein use Sunnat padhne ka mauqa' nahiñ milta, to Fajr ke 'alaawah baaqi Sunnateiñ tark kar sakta hai, ke us waqt agar mauqa' nahiñ hai to mauqoof rakhe, agar waqt ke andar mauqa' mile padhle warnah mu'aaf haiñ aur Fajr ki Sunnateiñ is haalat mein bhi tark nahiñ kar sakta. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-06: Fajr ki Namaaz Qaza ho gayi aur zawaal se pahle padhli to Sunnateiñ bhi padhe warnah nahiñ, 'alaawah Fajr ke aur Sunnateiñ Qaza ho gayiñ to unki Qaza nahiñ. [Raddul-Muhtaar]

Mas'alah-07: 2-Raka'at Nafl padhe aur yeh gumaan tha ke Fajr tulu' na hui, baa'd ko ma'loom huwa ke tulu' ho chuki thi, to yeh Raka'tein Sunnat-e-Fajr ke qaaim maqaam ho jayengi aur 4-Raka'at ki niyyat baandhi aur unme 2 pichhli Tulu'-e-Fajr ke baa'd waaqe' huiñ, to yeh Sunnat-e-Fajr ke qaaim maqaam na hongii. [Raddul-Muhtaar]

Mas'alah-08: Tulu'-e-Fajr se pahle Sunnat-e-Fajr jaaiz nahiñ aur tulu' mein shak ho jab bhi na-jaaiz aur tulu' ke saath-saath shuru' ki to jaaiz hai. [Aalamgiri]

Mas'alah-09: Zohar ya Jumu'ah ke pahle ki Sunnat faut ho gayi aur Farz padh liye, to agar waqt baaqi hai Baa'd-e-Farz ke padhe (ya'ni farz ke baa'd padhe) aur afzal yeh ke pichhli Sunnateiñ padh kar inko padhe. [Fathul-Qadeer]

Mas'alah-10: Fajr ki Sunnat Qaza ho gayi aur Farz padh liye, to ab Sunnaton ki Qaza nahiñ, al-battah Imaam Muhammad رحمه الله تعالى farmate haiñ ke: tulu'-e-aaftaab (sunrise) ke baa'd padhle to behtar hai. [Ghunyah] Aur tulu' se peshtar (ya'ni sooraj nikalne se pahle) bil-ittifaaq mamnu' (mana') hai. [Raddul-Muhtaar] Aaj-kal aksar 'awaam baa'd-e-farz ke fauran padh liya karte haiñ yeh na-jaaiz hai, padhna ho to aaftaab buland hone ke baa'd zawaal se pahle padheñ.

Mas'alah-11: Qabl-e-Tulu'-e-Aaftaab (sooraj nikalne se pahle) Sunnat-e-Fajr Qaza padhne ke liye yeh Heelah karna ke shuru' karke tod de phir ada kare, yeh na-jaaiz hai. Sunnat-e-Fajr padhli aur Farz Qaza ho gaye, to Qaza padhne mein Sunnat ka i'aadah (dubaarah ada) na kare. [Ghunyah]

Mas'alah-12: Farz tanha padhe jab bhi Sunnaton ka tark (chhodna) jaaiz nahi hai. ['Aalamgiri] Sunnat-e-Fajr ki pahli Raka'at mein Alhamd ke baa'd Surah-e-Kaafiroon aur dusri mein **قُلْ هُوَ اللَّهُ أَحَدٌ** padhna Sunnat hai. [Ghunyah; Waghairah]

Mas'alah-13: Jama'at qaaim hone ke baa'd kisi Nafl ka shuru' karna jaaiz nahi siwa Sunnat-e-Fajr ke, ke agar yeh jaane ke Sunnat padhne ke baa'd Jama'at mil jayegi, agarche Qa'dah hi mein shaamil hoga, to Sunnat padhle, magar Saff ke baraabar padhna jaaiz nahi, balke apne ghar padhe ya Bairoon-e-Masjid (masjid ke baahar) koi jagah qaabil-e-namaaz (namaaz ke qaabil) ho to wahan padhe aur yeh mumkin na ho to agar andar ke hissah mein Jama'at hoti ho to baahar ke hissah mein padhe, baahar ke hissah mein ho to andar, aur agar us Masjid mein andar baahar 2 darje na hon to sutoon (pillar) ya ped ki aad mein padhe, ke isme aur Saff mein haail (aad) ho jaye aur Saff ke peeche padhna bhi mamnu' (mana') hai agarche Saff mein padhna ziyadah bura hai.

Aaj-kal aksar 'awaam iska bilkul khayaal nahi karte aur usi Saff mein ghus kar (padhna) shuru' kar dete hain yeh na-jaaiz hai aur agar hunooz (abhi) Jama'at shuru' na hui to jahan chahe Sunnatein shuru' kare khwaah koi Sunnat ho. [Ghunyah]

Magar jaanta ho ke Jama'at jald qaaim hone waali hai aur yeh us waqt tak Sunnaton se faarigh na hoga, to aisi jagah na padhe ke uske sabab Saff qata' (toot-thi) ho.

Mas'alah-14: Imaam ko Ruku' mein paaya aur yeh nahi ma'loom ke pahli Raka'at ka Ruku' hai ya dusri ka, to Sunnat tark kare aur (jama'at mein) mil jaye. ['Aalamgiri]

Mas'alah-15: Agar waqt mein gunjaaish ho aur us waqt Nawaafil Makruh na hon, to jitne Nawaafil chahe padhe aur agar Namaaz-e-Farz ya Jama'at jaati rahegi, to Nawaafil mein mashgool hona na-jaaiz hai.

Mas`alah-16: Sunnat va Farz ke darmiyaan kalaam (baat-cheet) karne se Asah (ziyadah saheeh) yeh hai ke Sunnat baatil nahiñ hoti al-battah sawaab kam ho jaata hai. Yahi hukm har us kaam ka hai jo Munaafi-e-Tahreemah (ya'ni Takbeer-e-Tahreemah ke khilaaf) hai. [Tanweer] Agar Bai' va Shara' (khareed-o-farokht) ya khaane mein mashgool huwa to i'aadah kare, haañ Sunnat-e-Baa'diyah (woh sunnatein jo farz ke baa'd padhi jaati hai) mein agar khaana laya gaya aur bad-mazah ho jaane ka andesha hai to khaana khaale phir Sunnat padhe, magar waqt jaane ka andesha ho to padhne ke baa'd khaaye aur bila 'uzr Sunnat-e-Baa'diyah ki bhi taakhir Makruh hai agarche ada ho jayegi. [Raddul-Muhtaar]

Mas`alah-17: 'Isha va 'Asr ke pahle neez 'Isha ke baa'd 4-4 Raka'tein ek Salaam se padhna Mustahab hai aur yeh bhi ikhtiyaar hai ke 'Isha ke baa'd 2 hi padhe Mustahab ada ho jayega. Yunhi Zohar ke baa'd 4-Raka'at padhna Mustahab hai, ke Hadees mein farmaya: "Jisne Zohar se pahle 4 aur baa'd mein 4 par Muhaafazat (paabandi) ki, Allah-Ta'ala us par aag haraam farma dega."

'Allamah Sayyid Tahtaawi farmate hain ke: sire se aag mein daakhil hi na hoga aur uske gunaah mita diye jayenge aur jo us par mutaalabaat hain Allah-Ta'ala uske fareeq ko raazi kar dega, ya yeh matlab hai ke use aise kaamon ki taufeeq dega jin par saza na ho. Aur 'Allamah Shaami farmate hain ke uske liye bashaarati hai ke: "Saa'dat par uska khaatimah hoga aur Dozakh mein na jayega."

Mas`alah-18: Sunnat ki Mannat maani aur padhi, Sunnat ada ho gayi. Yunhi agar (sunnat) shuru' karke tod di phir padhi jab bhi Sunnat ada ho gayi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-19: Nafl Namaaz Mannat maan kar padhna baghair Mannat ke padhne se behtar hai, jabke Mannat kisi shart ke saath na ho, maslan: fulaan bimaar saheeh ho jayega to itni Namaaz padhunga aur Sunnaton mein Mannat na maanna afzal hai. [Raddul-Muhtaar]

Mas`alah-20: Baa'd-e-Maghrib 6 Raka'tein Mustahab hain, inko Salaat-ul-Awwaabeen kahte hain, khwaah 1 Salaam se sab padhe ya 2 se ya 3 se aur

3 Salaam se ya'ni har 2-Raka'at par Salaam pherna afzal hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-21: Zohar va Maghrib va 'Isha ke baa'd jo Mustahab hai usme Sunnat-e-Muakkadah daakhil hai, maslan: Zohar ke baa'd 4 (raka'at) padhiñ to Muakkadah va Mustahab donoñ ada ho gayiñ. Aur yuñ bhi ho sakta hai ke Muakkadah va Mustahab donoñ ko ek Salaam ke saath ada kare ya'ni 4-Raka'at par Salaam phere. [Fathul-Qadeer]

Mas'alah-22: Isha ke qabl (pahle) ki Sunnateiñ jaati rahiñ to unki Qaza nahiñ, phir bhi agar baa'd meiñ padhega to Nafl-e-Mustahab hai, woh Sunnat-e-Mustahabbah jo faut huiñ ada na huiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-23: Din ke Nafl meiñ ek Salaam ke saath 4-Raka'at se ziyadah aur Raat meiñ 8-Raka'at se ziyadah padhna Makruh hai. Aur afzal yeh hai ke Din ho ya Raat ho 4-4 Raka'at par Salaam phere. [Durr-e-Mukhtaar]

Mas'alah-24: Jo Sunnat-e-Muakkadah 4-Raka'ati hai uske Qa'dah-e-Ula meiñ sirf At-Tahiyyaat padhe, agar bhool kar Durood-Shareef padh liya to sajda-e-sahw kare aur un Sunnaton meiñ jab teesri Raka'at ke liye khada huwa to **سُبْحَانَكَ** (Subhaanaka) aur **أَعُوذُ** bhi na padhe. Aur inke 'alaawah aur 4-Raka'at waale Nawaafil ke Qa'dah-e-Ula meiñ bhi Durood-Shareef padhe aur teesri Raka'at meiñ **سُبْحَانَكَ** aur **أَعُوذُ** bhi padhe, ba-sharte ke 2-Raka'at ke baa'd Qa'dah kiya ho, warnah pahla **سُبْحَانَكَ** aur **أَعُوذُ** kaafi hai. Mannat ki Namaaz ke bhi Qa'dah-e-Ula meiñ bhi Durood padhe aur teesri meiñ Sana va Ta'wooz. [Durr-e-Mukhtaar]

Mas'alah-25: 4-Raka'at Nafl padhe aur Qa'dah-e-Ula faut ho gaya balke Qasdan (jaanboojh kar) bhi tark kar diya to Namaaz baatil na hui aur bhool kar teesri Raka'at ke liye khada ho gaya to 'aud na kare (ya'ni wapas na laute) aur sajda-e-sahw karle Namaaz kaamil (poori) ada ho gayi, agar 3-Raka'teiñ padhiñ aur dusri par na-baitha to Namaaz faasid hogi. Aur agar 2-Raka'at ki niyyat baandhi thi aur baghair Qa'dah kiye teesri ke liye khada ho gaya, to 'aud kare (ya'ni laute) warnah faasid ho jayegi. ['Aalamgiri]

Mas'alah-26: Namaaz meiñ Qiyaam Taweel (daraaz) hona Kasrat-e-Raka'at se afzal hai ya'ni jabke kisi waqt-e-mu'ayyan (fixed time/muqar'rara-waqt)

tak Namaaz padhna chahe, maslan: 2-Raka'at mein itna waqt sarf kar dena 4-Raka'at padhne se afzal hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-27: Nafl Namaaz ghar mein padhna afzal hai. Magar

[1].Taraweeh va

[2].Tahiyyat-ul-Masjid aur

[3].Waapsi-e-Safar ke 2 Nafl, ke inko Masjid mein padhna behtar hai aur

[4].Ehraam ki 2-Raka'tein, ke Meeqaat ke nazdeek koi Masjid ho to usme padhna behtar hai aur

[5].Tawaaf ki 2-Raka'tein, ke Maqaam-e-Ibraheem ke paas padhein aur

[6].Mu'takif ke Nawaafil aur

[7].Sooraj-Gahan ki Namaaz ke Masjid mein padhe.

[8].Aur agar yeh khayaal ho ke ghar jaakar kaamon ke mashgooli ke sabab Nawaafil faut ho jayenge ya ghar mein ji na lagega aur khushu' kam ho jayega, to Masjid hi mein padhe. [Raddul-Muhtaar]

Mas'alah-28: Nafl ki har Raka'at mein Imaam va Munfarid (ya'ni tanha namaaz padhne waale) par Qira'at Farz hai aur agar Muqtadi ho agarche Farz padhne waale ke peeche Iqtida ki ho, to Imaam ki Qira'at uske liye bhi kaafi hai, us par khud padhna nahiin. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-29: Nafl Namaaz Qasdan (jaanboojh kar) shuru' karne se Waajib ho jaati hai ke agar tod dega Qaza padhni hogi, aur agar Qasdan shuru' na ki thi maslan: yeh gumaan tha ke Farz padhna hai aur Farz ki niyyat se shuru' kiya, phir yaad aaya ke (farz) padh chuka tha, to ab yeh Nafl hai aur tod dene se Qaza Waajib nahiin, ba-sharte ke yaad aate hi tod de. Aur yaad aane par us Namaaz ko padhna ikhtiyaar kiya, to tod dene se Qaza Waajib hogi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-30: Agar bila-qasd (baghair iraadah ke) Namaaz faasid ho gayi jab bhi Qaza Waajib hai maslan: Tayammum se padh raha tha aur Asnaa-e-Namaaz (namaaz ke dauraan) mein paani par qaadir huwa. Yunhi Nafl padhte mein 'aurat ko haiz aagaya to Qaza Waajib ho gayi, baa'd-e-tahaarat Qaza padhe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-31: Shuru' karne ki 2 sooratein haiñ, ek yeh ke Tahreemah baandhe, dusri yeh ke teesri Raka'at ke liye khada ho gaya ba-sharte ke shuru' saheeh ho aur agar shuru' saheeh na ho maslan: ummi ya 'aurat ke peeche Iqtida ki ya be-wuzu na-paak kapdon mein shuru' kardi to Qaza Waajib na hogi.

[Raddul-Muhtaar; 'Aalamgiri]

Mas'alah-32: Farz padhne waale ke peeche Nafl ki niyyat se shuru' ki, phir yaad aaya ke yeh Farz mujhe padhna hai aur tod kar usi Farz ki niyyat se Iqtida ki jo woh padh raha tha, ya tod kar dusre Nafl ki niyyat karke shaamil huwa, to us Nafl ki Qaza Waajib nahiñ. [Durr-e-Mukhtaar]

Mas'alah-33: Tulu' va ghuroob va nisfun-nahaar ke waqt Namaaz-e-Nafl shuru' ki to Waajib hai ke tod de aur waqt-e-ghair-makruh mein Qaza padhe aur dusre waqt-e-makruh mein Qaza padhi jab bhi ho gayi magar gunaah huwa aur poori karli to ho gayi magar waqt-e-makruh mein padhne ka gunaah huwa, bila wajh-e-shara'ee Nafl shuru' karke tod dena haraam hai.

[Raddul-Muhtaar; Waghairah]

Mas'alah-34: Nafl Namaaz shuru' ki agarche 4 (raka'at) ki niyyat baandhi jab bhi 2 hi Raka'at shuru' karne wala qaraar diya jayega, ke Nafl ka har Shufa' (ya'ni 2-raka'at) 'alaahidah-'alaahidah Namaaz hai. ['Aalamgiri]

Mas'alah-35: 4-Raka'at Nafl ki niyyat baandhi aur Shufa'-e-Awwal (ya'ni pahli 2-raka'tein) ya Saani (baa'd ki 2-raka'tein) mein tod di, to 2-Raka'at Qaza Waajib hogi, magar Shufa'-e-Saani todne se 2-Raka'at Qaza Waajib hone ki yeh shart hai ke dusri Raka'at par Qa'dah kar chuka ho, warnah 4 (raka'at) Qaza karni hogi. [Durr-e-Mukhtaar]

Mas'alah-36: Sunnat-e-Muakkadah aur Mannat ki Namaaz agar 4-Raka'ati ho to todne se 4 (raka'at) ki Qaza de. Yunhi agar 4-Raka'ati Farz padhne waale ke peeche Nafl ki niyyat baandhi aur tod di, to 4 ki Qaza Waajib hai. Pahle Shufa' mein todi ya dusre mein. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-37: 4-Raka'at ki niyyat baandhi aur chaaron mein Qira'at na ki, ya pahli 2 mein, ya pichhli 2 mein na ki, ya pahli 2 mein se 1-Raka'at mein na ki, ya pichhli 2 mein se 1-Raka'at mein na ki, ya pahli donoñ aur pichhli mein se 1 mein Qira'at chhod di, to in 6 sooraton mein 2-Raka'at Qaza Waajib hai. Aur agar pahli 2 mein se 1 aur pichhli 2 mein

se 1, ya pahli 2 mein se 1 mein aur pichhli ki dono mein Qira'at chhod di, to in sooraton mein 4-Raka'at Qaza Waajib hai. [General-Books]

Mas'alah-38: Agar 2-Raka'at par ba-qadr-e-tashahhud baitha phir tod di, to is soorat mein bilkul Qaza nahi, ba-sharte ke teesri ke liye khada na huwa ho aur pahli dono mein Qira'at kar chuka ho. [Durr-e-Mukhtaar] Magar ba-wajhe Tark-e-Waajib iske i'aadah ka hukm diya jayega.

Mas'alah-39: Nafl padhne waale ne Nafl padhne waale ki Iqtida ki agarche Tashahhud mein, to jo haal Imaam ka hai wahi Muqtadi ka hai ya'ni jitni ki Qaza Imaam par Waajib hogi Muqtadi par bhi Waajib. [Durr-e-Mukhtaar]

(Khade Ho Kar, Baith Kar, Let Kar, Nafl Padhne Ke Masaail)

Mas'alah-40: Khade ho kar padhne ki qudrat ho jab bhi baith kar Nafl padh sakte hain, magar khade ho kar padhna afzal hai, ke Hadees mein farmaya: "Baith kar padhne waale ki Namaaz khade ho kar padhne waale ki nisf hai." Aur 'uzr ki wajah se baith kar padhe to sawaab mein kami na hogi. Yeh jo aaj-kal 'aam riwaaj pad gaya hai ke Nafl baith kar padha karte hain, ba-zaahir yeh ma'loom hota hai ke shaayad baith kar padhne ko afzal samajhte hain, aisa hai to unka khayaal ghalat hai. Witr ke baa'd jo 2-Raka'at Nafl padhte hain unka bhi yahi hukm hai, ke khade ho kar padhna afzal hai aur is mein us Hadees se daleel laana ke **Huzoor-e-Aqdas** (ﷺ) ne Witr ke baa'd baith kar Nafl padhe, saheeh nahi, ke yeh **Huzoor** (ﷺ) ke Makhsusaat mein se hai.

Chunaan-che Saheeh Muslim Shareef ki Hadees 'Abdullah-Bin-'Umar رضي الله تعالى عنهما se hai, farmate hain: mujhe khabar pahunchi ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya hai ke: "Baith kar padhne waale ki Namaaz khade ho kar padhne waale ki Namaaz se aadhi hai." Iske baa'd main Haazir-e-Khidmat-e-Aqdas huwa to **Huzoor** (ﷺ) ko baith kar Namaaz padhte huye paaya, Sar-e-Aqdas par maine haath rakkha (ke bimaar to nahi), irshaad farmaya: "Kya hai Aye 'Abdullah?. 'Arz ki: Ya **Rasoolullah** (ﷺ)! **Huzoor** (ﷺ) ne to aisa farmaya hai aur **Huzoor** (ﷺ) baith kar Namaaz padhte hain. Farmaya: "Haañ Wa-Lekin Maiñ Tum Jaisa Nahiñ." Imaam Ibraheem Halbi va Saahib-e-Durr-e-Mukhtaar va Saahib-e-Raddul-Muhtaar ne yeh farmaya: ke yeh hukm **Huzoor** (ﷺ) ke Khasaais se hai aur isi Hadees se Istinaad kiya.

Mas'alah-41: Agar Ruku' ki hadd tak jhuk kar Nafl ka Tahreemah baandha to Namaaz na hogi. [Raddul-Muhtaar]

Mas'alah-42: Let kar Nafl Namaaz jaaiz nahiñ jabke 'uzr na ho aur 'uzr ki wajah se ho to jaaiz hai. [Durr-e-Mukhtaar]

Mas'alah-43: (Nafl Namaaz) Khade ho kar shuru' ki thi phir baith gaya, ya baith kar shuru' ki thi phir khada ho gaya, donoñ soorateiñ jaaiz haiñ, khwaah 1-Raka'at khade ho kar padhi 1 (raka'at) baith kar, ya 1 hi Raka'at ke ek hissah ko khade ho kar padha aur kuch hissah baith kar. [Durr-e-Mukhtaar; Raddul-Muhtaar] Magar dusri soorat ya'ni khade ho kar shuru' ki phir baith gaya, isme ikhtilaaf hai, lihaaza bachna aula (behtar).

Mas'alah-44: Khade ho kar Nafl padhta tha aur thak gaya tha, to 'asa (laathi) ya deewaar par tek laga kar padhne mein harj nahiñ. ['Aalamgiri] Aur baghair thake bhi agar aisa kare to karaahat hai, Namaaz ho jayegi.

Mas'alah-45: Nafl baith kar padhe to is tarah baithe jaise Tashahhud (At-Tahiyyaat) mein baitha karte haiñ, magar Qira'at ki haalat mein naaf ke neeche haath baandhe rahe jaise Qiyaam mein baandh the haiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-46: Bairoon-e-Shaher sawaari par bhi Nafl padh sakta hai aur is soorat mein Istiqbaal-e-Qiblah shart nahiñ, balke sawaari jis rukh ko ja rahi ho udhar hi muh ho aur agar udhar muh na ho to Namaaz jaaiz nahiñ aur shuru' karte waqt bhi Qiblah ki taraf muh hona shart nahiñ balke sawaari jidhar ja rahi hai us taraf ho aur Ruku' va Sujood ishaarah se kare aur Sajdah ka ishaarah ba-nisbat Ruku' ke past ho (ya'ni sajde ke 'ishaarah mein ruku' se ziyadah jhuke). [Durr-e-Mukhtaar; Raddul-Muhtaar]

(Note:-) Bairoon-e-Shaher se muraad woh jagah hai jahañ se musaafir par Qasr waajib hota hai. ['Aalamgiri]

Mas'alah-47: Sawari par Nafl padhne mein agar haankne ki zaroorat ho aur 'Amal-e-Qaleel (ya'ni bahut chhota sa 'amal, aisa ki jise karne par namaaz hi mein hona ma'loom ho) se haanka maslan: ek paauñ se yed lagaayi ya haath mein chaabuk (koda) hai us se daraaya to harj nahiñ aur bila zaroorat jaaiz nahiñ. [Raddul-Muhtaar]

Mas'alah-48: Sawaari par Namaaz shuru' ki phir 'Amal-e-Qaleel ke saath utra aaya, to usi par 'Bina' kar sakta hai, khwaah khade ho kar padhe ya baith kar, magar Qiblah ko muh karna zaroori hai. Aur zameen par shuru' ki thi, phir sawaar huwa to 'Bina' nahiñ kar sakta Namaaz jaati rahi. [Durr-e-Mukhtaar]

Mas'alah-49: Gaoñ ya khaimah (tent/camp) ka rahne wala jab gaoñ ya khaimah se baahar huwa, to sawaari par Nafl padh sakta hai. [Raddul-Muhtaar]

Mas'alah-50: Bairoon-e-Shaher sawaari par shuru' ki thi padhte-padhte shaher mein daakhil ho gaya, to jab tak ghar na pahuncha sawaari par poori kar sakta hai. [Durr-e-Mukhtaar]

Mas'alah-51: Mahmil (ya'ni uunt waghairah ki sawaari karte waqt uski peeth par rakhte haiñ) aur sawaari par Nafl Namaaz mutlaqan (bilkul) jaaiz hai jabke tanha padhe aur Nafl Namaaz Jama'at se padhna chahe to uske liye shart yeh hai ke Imaam va Muqtadi alag-alag sawaariyoñ par na hoñ. [Durr-e-Mukhtaar]

(Gaadi va Sawaari Par Farz va Waajib Namaaz Padhne Ke Masaail)

Mas'alah-52: Mahmil par Farz Namaaz us waqt jaaiz hai ke utarne par qaadir na ho, haañ agar tahra huwa ho aur uske neeche lakdiyañ laga diñ ke zameen par qaaim ho gaya to jaaiz hai. [Durr-e-Mukhtaar]

Mas'alah-53: Gaadi ka Juwa (ya'ni woh lakdi jo gaadi ya hal ke bailoñ ke kandhe par rakkhi jaati hai) jaanwar par rakkha ho, gaadi khadi ho ya chalti, uska hukm wahi hai jo jaanwar par Namaaz padhne ka hai, ya'ni Farz va Waajib va Sunnat-e-Fajr bila-'uzr jaaiz nahiñ aur agar Juwa jaanwar par na ho aur ruki hui ho, to Namaaz jaaiz hai. [Durr-e-Mukhtaar; Raddul-Muhtaar] Yeh hukm us gaadi ka hai jisme 2 pahiyee (wheel) hoñ, 4 pahiyee waali jab ruki ho to sirf juwa jaanwar par hoga aur gaadi zameen par mustaqar (ya'ni tahri) hogi, lihaaza jab tahri hui ho us par Namaaz jaaiz hogi jaise takht par.

(Farz va Waajib Sawaari Ya Gaadi Par Padhne Ke Liye Yeh 'Uzr Haiñ)

Mas'alah-54: Gaadi aur sawaari par Namaaz padhne ke liye yeh 'uzr haiñ.

[1].Meeh (Baarish) baras raha hai.

[2].Is qadr keechad hai ke utar kar padhega to muh dhans jayega, ya keechad mein san jayega, ya jo kapda bichhaya jayega woh bilkul (keechad se) luthad jayega aur is soorat mein sawaari na ho to khade-khade ishaare se padhe.

[3].Saathi chale jayenge.

[4].Ya sawaari ka jaanwar shareer hai ke sawaar hone mein dushwaari hogi, madadgaar ki zaroorat hogi aur madadgaar maujood nahiin.

[5].Ya woh boodha hai ke baghair madadgaar ke utar-chadh na sakega aur madadgaar maujood nahiin aur yahi hukm 'aurat ka hai.

[6].Ya marz mein ziyadati hogi.

[7].Jaan ya

[8].Maal ya

[9]. 'Aurat ko aabru ka andesha ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Chalti **Rail-Gaadi** par bhi Farz va Waajib va Sunnat-e-Fajr nahiin ho sakti aur usko jahaaz aur kashti ke hukm mein tasawwur karna ghalti hai, ke kashti agar tahraayi bhi jaye jab bhi zameen par na tahregi aur rail-gaadi aisi nahiin aur kashti par bhi usi waqt Namaaz jaaiz hai jab woh beech dariya mein ho, kinaarah par ho aur khushki par aa sakta ho to us par bhi jaaiz nahiin hai, lihaaza jab station par gaadi tahre us waqt yeh Namaazein padhe aur agar dekhe ke waqt jaata hai to jis tarah bhi mumkin ho padhle, phir jab mauqa' mile i'aadah (dubaarah ada) kare, ke jahaan Min-Jihatil-'Ibaad (ya'ni bandoon ki wajah se) koi shart ya rukn mafqood ho (ya'ni na-paayi gayi/missing ho) uska yahi hukm hai.

Mas'alah-55: Mahmil ki ek taraf khud sawaar hai dusri taraf uski maa ya zaujah ya aur koi mahaarim mein hai, jo khud sawaar nahiin ho sakti aur yeh khud utar-chad sakta hai, magar uske utarne mein mahmil gir jaane ka andesha hai, ise bhi usi par padhne ka hukm hai. [Durr-e-Mukhtaar]

Mas'alah-56: Jaanwar aur chalti gaadi par aur us gaadi par jiska juwa jaanwar par ho bila 'uzr-e-shara'ee Farz va Sunnat-e-Fajr va tamaam Waajibaat jaise Witr va Nazr aur Nafl jisko tod diya ho aur Sajdah-e-

Tilaawat jabke Aayat-e-Sajdah zameen par tilaawat ki ho ada nahiñ kar sakta aur agar 'uzr ki wajah se ho to in sab mein shart yeh hai ke agar mumkin ho to Qiblah-Ru khada karke ada kare warnah jaise bhi mumkin ho. [Durr-e-Mukhtaar]

(Mannat Maan Kar Namaaz Padhne Ke Masaail)

Mas'alah-57: Kisi ne Mannat maani ke 2-Raka'tein baghair Tahaarat padhega ya unme Qira'at na karega ya Nanga padhega ya Ek ya Aadhi Raka'at ki Mannat maani, to in sab sooraton mein us par 2-Raka'at Tahaarat va Qira'at va Satr ke saath Waajib ho gayin aur 3 ki maani to 4 Waajib hain. [Durr-e-Mukhtaar; Raddul-Mukhtaar; 'Aalamgiri]

Mas'alah-58: Mannat maani ke fulaan maqaam par Namaaz padhega aur us se kam darjah ke maqaam par ada ki (mannat) ho gayi. Maslan: Masjid-e-Haraam mein padhne ki Mannat maani aur Masjid-e-Quds ya Ghar ki Masjid mein ada ki. 'Aurat ne Mannat maani ke kal Namaaz padhegi ya Rozah rakhegi, dusre din use Haiz aagaya to Qaza kare aur agar yeh Mannat maani ke Haalat-e-Haiz mein 2-Raka'at padhegi to kuch nahiñ. [Durr-e-Mukhtaar]

Mas'alah-59: Mannat maani ke aaj 2-Raka'at padhega aur aaj na padhi to uski Qaza nahiñ, balke kaffarah dena hoga. ['Aalamgiri]

(Note:-) Iska kaffarah wahi hai, jo qasam todne ka hai ya'ni ek ghulaam azaad karna ya 10 miskeenon ko donon waqt pet bhar kar khaana khilana ya kapda dena ya 3 roze rakhna).

Mas'alah-60: Mahina bhar ki Namaaz ki Mannat maani to ek mahina ke Farz va Witr ki misl us par Waajib hai, Sunnat ki misl nahiñ, magar Witr va Maghrib ki jagah 4-Raka'at padhe ya'ni har roz 22 Raka'tein. ['Aalamgiri]

Mas'alah-61: Agar khade ho kar padhne ki Mannat maani, to khade ho kar padhna Waajib hai aur Mutlaq (ya'ni sirf/khaalis) Namaaz ki Mannat hai to ikhtiyaar hai (chahe baith kar padhe ya khade ho kar). ['Aalamgiri]

Tambeeh:- Nawaafil to bahut kaseer hain. Auqaat-e-Mamnu'ah (jin waqton mein namaaz mana' hai) ke siwa aadmi jitne chahe padhe, magar unme se baa'z jo **Huzoor Sayyidul Mursaleen** (ﷺ) va Aimmah-e-Deen رضى الله تعالى عنهم se Marvi hain, bayaan kiye jaate hain:

Tahiyyat-ul-Masjid:-

Jo shakhs Masjid mein aaye use 2-Raka'at Namaaz padhna Sunnat hai, balke behtar yeh hai ke 4 padhe.

Bukhari va Muslim Abu Qataadah (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Jo shakhs Masjid mein daakhil ho, baithne se pahle 2-Raka'at padhle."

Mas'alah-01: Aise waqt Masjid mein aaya jisme Nafl Namaaz Makruh hai, maslan: Baa'd-e-Tulu'-e-Fajr ya Baa'd-e-Namaaz-e-'Asr woh Tahiyyat-ul-Masjid na padhe, balke Tasbeeh va Tahleel va Durood Shareef mein mashgool ho, Haq-e-Masjid (masjid ka haq) ada ho jayega. [Raddul-Muhtaar]

Mas'alah-02: Farz ya Sunnat ya koi Namaaz Masjid mein padhli Tahiyyat-ul-Masjid ada ho gayi, agarche Tahiyyat-ul-Masjid ki niyyat na ki ho. Is Namaaz ka hukm uske liye hai jo ba-niyyat-e-namaaz (namaaz padhne ki niyyat se) na gaya balke Dars va Zikr waghairah ke liye gaya ho. Agar Farz ya Iqtida ki niyyat se Masjid mein gaya to yahi qaaim maqaam Tahiyyat-ul-Masjid hai, ba-sharte ke daakhil hone ke baa'd hi padhe aur agar 'arsah (ya'ni thodi der) ke baa'd padhega to Tahiyyat-ul-Masjid padhe. [Raddul-Muhtaar]

Mas'alah-03: Behtar yeh hai ke baithne se pahle Tahiyyat-ul-Masjid padhle aur baghair padhe baith gaya to saaqit na hui ab padhe. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-04: Har roz ek baar Tahiyyat-ul-Masjid kaafi hai, har baar zaroorat nahiñ, aur agar koi shakhs Be-Wuzu Masjid mein gaya ya aur koi wajah hai ke Tahiyyat-ul-Masjid nahiñ padh sakta to 4 baar **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَ** **لِلَّهِ أَكْبَرُ** kahe. [Durr-e-Mukhtaar]

Tahiyyat-ul-Wuzu:-

Ke Wuzu ke baa'd Aa'za khushk hone (ya'ni sookh jaane) se pahle 2-Raka'at (nafl) Namaaz padhna Mustahab hai.

Saheeh Muslim mein hai, **Nabi** (ﷺ) ne farmaya: “Jo shakhs Wuzu kare aur accha Wuzu kare aur zaahir va baatin ke saath mutawajjah ho kar 2-Raka'at padhe, uske liye Jannat Waajib ho jaati hai.”

Mas'alah-01: Ghusl ke baa'd bhi 2-Raka'at Namaaz Mustahab hai. Wuzu ke baa'd Farz waghairah padhe to qaaim maqaam Tahiyat-ul-Wuzu ke ho jayenge. [Raddul-Muhtaar]

Namaaz-e-Ishraq:-

Tirmizi Anas (رضي الله عنه) se Raavi, ke farmate hain (ﷺ): “Jo Fajr ki Namaaz Jama'at se padh kar Zikr-e-Khuda karta raha, yahan tak ke aaftaab buland ho gaya, phir 2-Raka'tein padhiin to use poore Hajj va 'Umrah ka sawaab milega.”

Namaaz-e-Chaasht:-

Mustahab hai, kam-az-kam 2 (raka'at) aur ziyadah se ziyadah Chaasht ki 12 Raka'tein hain aur Afzal 12 hain, ke Hadees mein hai:

Hadees 01:- Jisne Chaasht ki 12 Raka'tein padhiin, “**Allah-Ta'ala** uske liye Jannat mein sone ka mahel banaayega.” Is Hadees ko Tirmizi va Ibn-e-Majah ne Anas (رضي الله عنه) se Riwaayat kiya.

Hadees 02-03:- Saheeh Muslim Shareef mein Abu Zar (رضي الله عنه) se Marvi, ke farmate hain (ﷺ): “Aadmi par uske har jod ke badle Sadqah hai (aur kull 360 jod hain) har Tasbeeh Sadqah hai aur har Hamd Sadqah hai aur “Laa ilaaha illallaah” kahna Sadqah hai aur “Allahu-Akbar” kahna Sadqah hai aur acchi baat ka hukm karna Sadqah hai buri baat se mana' karna Sadqah hai aur in sab ki taraf se 2-Raka'tein Chaasht ki kifaayat karti hain.

Hadees 04-05:- Tirmizi Abu-Darda va Abu-Zar se aur Abu Dawood va Daarmi Nu'aim Bin Hamaar se aur Ahmad in sab se Raavi رضي الله تعالى عنهم, ke farmate hain (ﷺ): **Allah** (عز وجل) farmata hai: “Aye Ibn-e-Adam! Shuru' din mein mere liye 4-Raka'tein padhle, aakhir din tak main teri kifaayat farmaaunga.”

Hadees 06:- Tabraani Abu Darda (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “Jisne 2-Raka'teñ Chaasht ki padhiñ, Ghaafileen (ya'ni nek kaam se ghaafil rahne waloñ) mein nahiñ likha jayega aur jo 4 padhe 'Aabideen mein likha jayega aur jo 6 padhe us din uski kifaayat ki gayi aur jo 8 padhe **Allah-Ta'ala** use Qaaniteen mein likhega aur jo 12 padhe **Allah-Ta'ala** uske liye Jannat mein ek mahel banaayega aur koi din ya raat nahiñ jisme **Allah-Ta'ala** Bandoñ par Ehsaan va Sadqah na kare aur us Bandah se badh kar kisi par ehsaan na kiya jise apna zikr ilhaam kiya.

Hadees 07:- Ahmad va Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “Jo Chaasht ki 2-Raka'toñ par Muhaafazat (paabandi) kare, uske gunah bakhsh diye jayenge agarche samundar ke jhaag ke baraabar hoñ.”

Mas'alah-01: Iska waqt aaftaab buland hone se zawaal ya'ni nisfun-nahaar-e-shara'ee tak hai aur behtar yeh hai ke chauthaayi din chadhe padhe.

[Aalamgiri; Raddul-Muhtaar]

Namaaz-e-Safar:-

Ke safar mein jaate waqt 2-Raka'teñ apne ghar par padh kar jaye. Tabraani ki Hadees mein hai ke: “Kisi ne apne Ahl (ya'ni ghar waloñ) ke paas in 2-Raka'toñ se behtar na chhoda, jo ba-waqte iraadah-e-safar unke paas padhiñ.

Namaaz-e-Waapsi-e-Safar:-

Ke safar se wapas ho kar 2-Raka'teñ Masjid mein ada kare. Saheeh Muslim mein Kaa'b Bin Maalik (رضي الله عنه) se Marvi ke: “**Rasoolullah** (ﷺ) safar se din mein Chaasht ke waqt tashreef laate aur ibtidaa'an (ya'ni pahle) Masjid mein jaate aur 2-Raka'teñ usme Namaaz padhte, phir wahiñ Masjid mein tashreef rakhte.

Mas'alah-01: Musaafir ko chahiye ke manzil mein baithne se pahle 2-Raka't Nafil padhe, jaise **Huzoor-e-Aqdas** (ﷺ) kiya karte the. [Raddul-Muhtaar]

Salaatul-Lail:-

Ek raat mein baa'd Namaaz-e-'Isha jo Nawaafil padhe jayein unko Salaatul-Lail kahte hain aur raat ke Nawaafil din ke Nawaafil se afzal hain, ke:

Hadees 01:- Saheeh Muslim Shareef mein Marfoo'an hai: Farzon ke baa'd Afzal Namaaz raat ki Namaaz hai. Aur

Hadees 02:- Tabraani ne Marfoo'an Riwaayat ki hai ke: Raat mein kuch Namaaz zaroori hai agarche itni hi der jitni der mein Bakri dauh lete (ya'ni doodh nikaal lete) hain aur Farz-e-'Isha ke baa'd jo Namaaz padhi woh Salaatul-Lail hai.

(Namaaz-e-Tahajjud)

Mas'alah-01: Isi Salaatul-Lail ki ek qism Tahajjud hai, ke 'Isha ke baa'd raat mein so kar uthein aur Nawaafil padhein, sone se qabl (pahle) jo kuch padhin woh Tahajjud nahiin. [Raddul-Muhtaar]

Mas'alah-02: Tahajjud Nafl ka naam hai, agar koi 'Isha ke baa'd so raha phir uth kar Qaza padhi, to usko Tahajjud na kahenge. [Raddul-Muhtaar]

Mas'alah-03: Kam se kam Tahajjud ki 2-Raka'tein hain aur

Hadees 03:- Huzoor-e-Aqdas (ﷺ) se 8 (raka'at) tak saabit.

Hadees 04:- Nabi (ﷺ) ne farmaya: "Jo shakhs raat mein bedaar ho aur apne Ahl (ya'ni ghar walon) ko jagaaye phir dono 2-2 Raka'at padhein to kasrat se yaad karne walon mein likhe jayenge." Is Hadees ko Nasaa'i va Ibn-e-Maajah apni Sunan mein aur Ibn-e-Habbaan apni Saheeh mein aur Haakim ne Mustadrak mein Riwaayat kiya aur Munziri ne kaha yeh Hadees basharte Shaikhain Saheeh hai. [Raddul-Muhtaar]

Mas'alah-04: Jo shakhs 2 tihaayi raat sona chahe aur 1 tihaayi 'ibaadat karna, use afzal yeh hai ke pahli aur pichhli tihaayi mein soye aur beech ki tihaayi mein 'ibaadat kare aur agar nisf-shab mein sona chahta hai aur nisf jaagna, to pichhli nisf mein 'ibaadat afzal hai, ke

Hadees 05:- Saheeh Bukhari va Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor** (ﷺ) ne irshaad farmaya ke: “Rab (عزوجل) har raat mein jab pichhli tihaayi baaqi rahti hai aasmaani dunya par tajalli-e-khaas farmata hai aur farmata hai: “Hai koi Du’a karne wala ke uski Du’a qubool karoon, hai koi maangne wala ke use doon, hai koi Maghfirat chahane wala ke uski bakhshish kardun.”

Aur sab se badh kar to Namaaz-e-Dawood hai. Ke

Hadees 06:- Bukhari va Muslim ‘Abdullah Bin ‘Amr رضي الله تعالى عنهما se Raavi, ke **Huzoor** (ﷺ) ne farmaya: “Sab Namaazon mein **Allah** (عزوجل) ko ziyadah mahboob Namaaz-e-Dawood hai, ke aadhi raat sote aur tihaayi raat ‘ibaadat karte, phir chhate hissah mein sote.”

Mas’alah-05: Jo shakhs Tahajjud ka ‘aadi ho bila ‘uzr use chhodna Makruh hai. Ke

Hadees 07:- Saheeh Bukhari va Muslim ki Hadees mein hai **Huzoor-e-Aqdas** (ﷺ) ne ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se irshaad farmaya: “Aye ‘Abdullah! Tu fulaan ki tarah na hona, ke raat mein utha karta tha phir chhod diya.” Neez

Hadees 08:- Bukhari va Muslim waghairahuma mein hai, farmaya ke: “Aa’maal mein ziyadah pasand **Allah** (عزوجل) ko woh hai jo hamesha ho, agarche thoda ho.”

Mas’alah-06: ‘Eidain aur 15`win Sha’baan ki raaton aur Ramzaan ki akheer 10 raaton aur Zil-Hijjah ki pahli 10 raaton mein shab-bedaari Mustahab hai, aksar hissah mein jaagna bhi shab-bedaari hai. [Durr-e-Mukhtaar] ‘Eidain ki raaton mein shab-bedaari yeh hai ke ‘Isha va Subh dono Jama’at-e-Ula se hon. Ke

Saheeh Hadees mein farmaya: “Jisne ‘Isha ki Namaaz Jama’at se padhi, usne aadhi raat ‘ibaadat ki aur jisne Namaaz-e-Fajr Jama’at se padhi, usne saari raat ‘ibaadat ki.” Aur in raaton mein agar jaagega to Namaaz-e-‘Eid va Qurbaani waghairah mein diqqat hogi. Lihaaza isi par iktifa kare (ya’ni sirf ‘Isha va Fajr jama’at se padhle) aur agar in kaamon mein farq na aaye to jaagna bahut behtar.

Mas'alah-07: In raaton mein tanha Nafl Namaaz padhna aur Tilaawat-e-Qur'aan-e-Majeed aur Hadees padhna aur sunna aur Durood Shareef padhna Shab-Bedaari hai, na ke khaali jaagna. [Raddul-Muhtaar] Salaatul-Lail ke muta'alliq 8 Hadeesein zimnan abhi mazkoor (ziker) hain, iske fazaail ki baa'z Hadeesein aur suniye:

Hadees 09:- Tirmizi va Ibn-e-Maajah va Haakim bar-sharte Shaikhain 'Abdullah Bin Salaam (رضي الله عنه) se Raavi, kahte hain: "**Rasoolullah** (ﷺ) jab Madeenah mein tashreef laye." To kasrat se log haazir-e-khidmat huye, main bhi haazir huwa, jab maine **Huzoor** (ﷺ) ke chehrah ko ghaur se dekha pahchaan liya ke yeh muh jhooton ka muh nahi. Kahte hain pahli baat jo maine **Huzoor** (ﷺ) se suni yeh hai, farmaya: "Aye Logo! Salaam shaae' karo (ya'ni khoob salaam kiya karo) aur khaana khilao aur rishtedaaron se nek sulook karo aur raat mein Namaaz padho jab log sote hon, salaamti ke saath Jannat mein daakhil hoga."

Hadees 10:- Haakim ne Ba-Ifaada-e-Tasheeh Riwaayat ki, ke Abu Hurairah (رضي الله عنه) ne suwaal kiya tha, koi aisi cheez irshaad ho ke us par 'Amal karoon to Jannat mein daakhil hun?. Us par bhi wahi jawaab irshaad huwa.

Hadees 11-12:- Tabraani Kabeer mein Ba-Isnaad-e-Hasan va Haakim Ba-Ifaada-e-Tasheeh Bar-Shart-e-Shaikhain 'Abdullah Bin 'Umar (رضي الله تعالى عنهما) se Raavi, **Huzoor** (ﷺ) farmate hain: "Jannat mein ek baala-khaanah hai ke baahar ka andar se dikhaayi deta hai aur andar ka baahar se." Abu Maalik Ash'ari (رضي الله عنه) ne 'arz ki: Ya **Rasoolullah** (ﷺ)! Woh kiske liye hai?. Farmaya: "Uske liye ke acchi baat kare aur khaana khilaaye aur raat mein qiyaam kare jab log sote hon." Aur isi ke misl Abu Maalik Ash'ari (رضي الله عنه) se bhi Marvi hai.

Hadees 13:- Baihiqi ki ek Riwaayat Asma Bint-e-Yazeed (رضي الله تعالى عنها) se hai, ke farmate hain: "Qayamat ke din log ek maidan mein jama' kiye jayenge, us waqt Munaadi pukaarega, kahaan hain woh jinki karwatein khwaab-gaahon se juda hoti thin? woh log khade honge aur thode honge, yeh Jannat mein baghair hisaab daakhil honge, phir aur logon ke liye hisaab ka hukm hoga."

Hadees 14:- Saheeh Muslim mein Jaabir (رضي الله عنه) se Marvi, ke **Huzoor** (ﷺ) irshaad farmate haiñ: “Raat mein ek aisi saa’at (ya’ni waqt) hai ke mard musalmaan us saa’at mein **Allah-Ta’ala** se dunya va aakhirat ki jo bhalaai maange, woh use dega aur yeh har raat mein hai.”

Hadees 15-16:- Tirmizi Abu Umaamah Baahili (رضي الله عنه) se Raavi, ke farmate haiñ: “Qiyaam-ul-Lail ko apne upar laazim karlo, ke yeh agle nek logoñ ka tareeqah hai aur tumhaare Rab (عزوجل) ki taraf qurbat (nazdeeki) ka zaree’ah aur sayyiaat (gunaahon) ka mitaane wala aur gunaah se rokne wala.” Aur Salmaan Faarsi (رضي الله عنه) ki Riwaayat mein yeh bhi hai ke: “Badan se bimaari dafa’ (door) karne wala hai.”

(Raat Mein Padhne Ki Kuch Dua’yein)

Hadees 17:- Saheeh Bukhari mein ‘Ubaadah Bin Saamit (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): “Jo raat mein uthe aur yeh Du’a padhe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ اغْفِرْ لِي -

Tarjamah:- “Allah (عزوجل) ke siwa koi ma’bood nahiñ, woh tanha hai uska koi shareek nahiñ, usi ke liye mulk hai aur usi ke liye hamd hai aur woh har shai par qaadir hai aur paak hai Allah (عزوجل) aur hamd hai Allah (عزوجل) ke liye aur Allah (عزوجل) ke siwa koi ma’bood nahiñ aur Allah (عزوجل) bada hai aur nahiñ hai gunaah se phirna aur na neki ki taaqat magar Allah (عزوجل) ke saath, Aye mere Parwardigaar! Tu mujhe bakhsh de.

Phir jo Du’a kare maqbool hogi aur agar Wuzu kare Namaaz padhe to uski Namaaz maqbool hogi.

Hadees 18:- Saheeh Bukhari va Saheeh Muslim mein ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se Marvi hai, ke **Nabi** (ﷺ) raat ko Tahajjud ke liye uth-te to yeh Du’a padhte.

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَ

لِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ
 اَسْلَمْتُ وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ اَنْبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا
 أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ
 غَيْرُكَ -

Tarjamah:- “Ilaahi! Tere hi liye hamd hai, aasmaan va zameen aur jo kuch unme hai sabka tu qaaaim rakhne wala hai aur tere hi liye hamd hai, aasmaan va zameen aur jo kuch unme hai sabka tu noor hai aur tere hi liye hamd hai, aasmaan va zameen aur jo kuch unme hai tu sabka baadshah hai aur tere hi liye hamd hai, tu haq hai aur tera waa’dah haq hai aur tujhse milna (qayamat) haq hai aur Jannat haq hai aur Dozakh haq hai aur Ambiya haq haiñ aur Muhammad (ﷺ) haq haiñ aur Qayamat haq hai. Aye Allah (عزوجل) tere liye mai Islaam laya aur tujh par Imaan laya aur tujhi par tawakkul kiya aur teri hi taraf ruju’ ki aur teri hi madad se khusoomat ki aur teri hi taraf faislah laya, pas tu bakhsh de mere liye woh gunaah jo maine pahle kiya aur peeche kiya aur chhupa kar kiya aur ‘alaaniyah kiya aur woh gunaah jisko tu mujhse ziyadah jaanta hai, tu hi aage badhaane wala hai aur tu hi peeche hataane wala hai, tere siwa koi ma’bood nahiñ.”

Yeh ek Du’a aur chand Hadeeseiñ zikr kardi gayiñ aur inke ‘alaawah is Namaaz ke fazaail meiñ ba-kasrat Ahaadees waarid haiñ, jise Allah (عزوجل) taufeeq ‘ataa farmaye uske liye yahi bas haiñ.

Namaaz-e-Istikhaarah:-

Hadees-e-Saheeh jisko Muslim ke siwa Jama’at-e-Muhaddiseen ne Jaabir Bin ‘Abdullah (رضي الله تعالى عنهما) se Riwaayat kiya, farmate haiñ: ke Rasoolullah (ﷺ) ham ko tamaam umoor (kaamon) meiñ Istikhaarah ki ta’leem farmate, jaise Qur’aan ki Surat ta’leem farmate the. Farmate haiñ: “Jab koi kisi Amr (kaam) ka qasd (iraadah) kare to 2-Raka’at Nafl padhe phir kahe:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاسْتَغْفِرُكَ بِقُدْرَتِكَ وَاسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ
 وَتَعْلَمُ وَلَا اَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ

وَعَاقِبَةُ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَأَجَلِهِ فَأَقْدَرُهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَأَجَلِهِ فَأَصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ -

Tarjamah:- “Aye Allah (عزوجل) mai tujhse Istikhaarah karta huñ, tere ‘ilm ke saath aur teri qudrat ke saath talab-e-qudrat karta huñ aur tujhse tere fazl-e-‘azeem ka suwaal karta huñ, is liye ke tu qaadir hai aur mai qaadir nahiñ aur tu jaanta hai aur mai nahiñ jaanta aur tu ghaiboñ ka jaanne wala hai. Aye Allah (عزوجل) agar tere ‘ilm mein yeh hai ke yeh kaam mere liye behtar hai mere deen va ma’eeshat (zindagi) aur anjaam-e-kaar mein ya farmaya is waqt aur aaindah mein tu isko mere liye muqaddar karde aur aasaan kar phir mere liye isme barkat de aur agar tu jaanta hai ke mere liye yeh kaam bura hai mere deen va ma’eeshat aur anjaam-e-kaar mein ya farmaya is waqt aur aaindah mein tu isko mujhse pher de aur mujhko is se pher aur mere liye khair ko muqarrar farma jahañ bhi ho, phir mujhe us se raazi kar.”

Aur apni haajat ka zikr kare khwaah bajaaye هَذَا الْأَمْرُ ke haajat ka naam le ya uske baa’d. [Raddul-Muhtaar]

أَوْ قَالَ عَاجِلِ أَمْرِي mein أو shak-e-raavi hai, Fuqaha farmate haiñ ke jama’ kare ya’ni yuñ kahe:

وَعَاقِبَةُ أَمْرِي وَعَاجِلِ أَمْرِي وَأَجَلِهِ - [Ghunyah]

Mas`alah-01: Hajj aur Jihaad aur deegar nek kaamon mein Nafs-e-Fe’l ke liye Istikhaarah nahiñ ho sakta, haañ Ta’yeen-e-Waqt ke liye kar sakte haiñ. [Durr-e-Mukhtaar; Ghunyah]

Mas`alah-02: Mustahab yeh hai ke is Du’a ke awwal aakhir Alhamdulillah aur Durood-Shareef padhe aur pahli Raka’at mein قُلْ يَٰأَيُّهَا الْكَافِرُونَ (Surah-e-Kaafiroon) aur Dusri mein قُلْ هُوَ اللَّهُ أَحَدٌ (Surah-e-Ikhlaas) padhe. Aur baa’z Mashaaikh farmate haiñ ke pahli mein وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ (se) يُعْلِنُونَ tak aur dusri mein وَمَا كَانَ لِيُؤْمِنَ وَلَا مُؤْمِنَةٌ (se) aakhir Aayat tak bhi padhe. [Raddul-Muhtaar]

Mas`alah-03: Behtar yeh hai ke 7 baar Istikhaarah kare, ke ek Hadees mein hai: “Aye Anas! Jab tu kisi kaam ka qasd (iraadah) kare to apne Rab (عزوجل)

se isme 7 baar Istikhaarah kar, phir nazar kar tere dil mein kya guzra, ke beshak usi mein khair hai.”

Aur baa'z Mashaaikh se manqool hai ke Du'a-e-Mazkoor (ya'ni upar waali du'a) padh kar ba-tahaarat Qiblah-ru so rahe, agar khwaab mein Safedi ya Sabzi (hara) dekhe to woh kaam behtar hai aur Siyaahi (kaala) va Surkhi (laal) dekhe to bura hai, is se bache. [Raddul-Muhtaar] Istikhaarah ka waqt us waqt tak hai ke ek taraf raay poori jam na chuki ho.

Salaatut-Tasbeeh:-

Is Namaaz mein be-intiha sawaab hai. Baa'z Muhaqqiqeen farmate hain: iski buzurgi sun kar tark na karega magar Deen mein susti karne wala. **Nabi** (ﷺ) ne Hazrat-e-'Abbaas (رضي الله عنه) se farmaya: “Aye Chacha! Kya mai tumko 'ataa na karoon, kya mai tumko bakhshish na karoon, kya mai tumko na doon, tumhaare saath ehsaan na karoon, 10 khaslatein hain ke jab tum karo to **Allah-Ta'ala** tumhaare gunaah bakhsh dega. Agla, pichhla, puraana, naya, jo bhool kar kiya aur jo qasdan (jaanboojh kar) kiya, chhota aur bada, poshidah aur zaahir, iske baa'd Salaatut-Tasbeeh ki tarkeeb ta'leem farmaayi, phir farmaya: ke agar tumse ho sake ke har roz ek baar padho to karo aur agar roz na karo to har Jumu'ah mein ek baar aur yeh bhi na karo to har mahina mein ek baar aur yeh bhi na karo to saal mein ek baar aur yeh bhi na karo to 'umr mein ek baar.”

Aur iski tarkeeb (tareeqah) hamaare taur par woh hai jo Sunan-e-Tirmizi Shareef mein Ba-Riwaayat-e-'Abdullah Bin Mubaarak (رضي الله عنه) mazkoor hai,

[1].Farmate hain: Allahu-Akbar kah kar:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Padhe.

[2].Phir yeh padhe:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

15 baar,

[3].Phir اَعُوذُ aur بِسْمِ اللَّهِ aur الْحَمْدُ aur Surat padh kar,

[4].10 baar yahi Tasbeeh padhe,

[5].Phir Ruku' kare aur Ruku' mein 10 baar padhe,

[6].Phir Ruku' se sar uthaaye aur Baa'd-e-Tasmee' va Tahmeed (ya'ni sami allaahu liman hamidah' aur 'allahumma rabbana walakal hamd ke baa'd) 10 baar kahe,

[7].Phir Sajdah ko jaye aur us mein 10 baar kahe,

[8].Phir Sajdah se sar utha kar 10 baar kahe,

[9].Phir Sajdah ko jaye aur us mein 10 martabah padhe.

Yunhi 4-Raka'at padhe har Raka'at mein 75 baar Tasbeeh aur chaaron mein 300 huiñ aur Ruku' va Sujood mein **سُبْحَانَ رَبِّيَ الْعَظِيمِ** (Subhaana Rabbiyal 'Azeem) **سُبْحَانَ رَبِّيَ الْأَعْلَى** (Subhaana Rabbiyal Aa'la) kahne ke baa'd Tasbeehaat padhe.

[Ghunya; Waghairah]

Mas'alah-01: Ibn-e-'Abbaas **رضي الله تعالى عنهما** se poocha gaya ke aap ko ma'loom hai is Namaaz mein kaun Surat padhi jaye? Farmaya: Surah-e-Takaasur va Al-'Asr aur **قُلْ يَٰأَيُّهَا الْكَافِرُونَ** aur **قُلْ هُوَ اللَّهُ** aur baa'z ne kaha Surah-e-Hadeed aur Hashr aur Saff aur Taghaabun. [Raddul-Muhtaar]

Mas'alah-02: Agar sajda-e-sahw Waajib ho aur Sajde kare to un donoñ mein Tasbeehaat na padhi jayein aur agar kisi jagah bhool kar 10 baar se kam padhi haiñ to dusri jagah padhle ke woh miqdaar poori ho jaye aur behtar yeh hai ke uske baa'd jo dusra mauqa' Tasbeeh ka aaye wahiñ padhle maslan: Qaumah ki Sajdah mein kahe aur Ruku' mein bhoola to use bhi Sajdah hi mein kahe, na Qaumah mein, ke Qaumah ki miqdaar thodi hoti hai aur pahle Sajdah mein bhoola to dusre (sajdah) mein kahe Jalsah mein nahiñ. [Raddul-Muhtaar]

Mas'alah-03: Tasbeeh ungliyon par na gine balke ho sake to dil mein shumaar kare warnah ungliyaan bada kar. [Durr-e-Mukhtaar]

Mas'alah-04: Har waqt-e-ghair-makruh mein yeh Namaaz padh sakta hai aur behtar yeh ke Zohar se pahle padhe. ['Aalamgiri; Raddul-Muhtaar]

Mas'alah-05: Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi, ke is Namaaz mein Salaam se pahle yeh Du'a padhe:

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَوْفِيقَ أَهْلِ الْهُدَى وَأَعْمَالَ أَهْلِ الْيَقِينِ وَمُنَاصَحَةَ أَهْلِ التَّوْبَةِ وَعَزْمَ أَهْلِ الصَّبْرِ وَجِدَّ أَهْلِ الْخَشْيَةِ وَطَلَبَ أَهْلِ الرَّغْبَةِ وَتَعَبُّدَ أَهْلِ الْوَرَعِ وَعِزْفَانَ أَهْلِ الْعِلْمِ حَتَّى أَخَافَكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مَخَافَةً تَحْجُزُنِي عَنْ مَعَاصِيكَ حَتَّى أَعْمَلَ بِطَاعَتِكَ عَمَلًا أَسْتَحِقُّ بِهِ رِضَاكَ وَحَتَّى أَنْصَحَكَ بِالتَّوْبَةِ خَوْفًا مِنْكَ وَحَتَّى أُخْلِصَ لَكَ النَّصِيحَةَ حُبًّا لَكَ وَحَتَّى أَتَوَكَّلَ عَلَيْكَ فِي الْأُمُورِ حُسْنِ ظَنِّ بِكَ سُبْحَانَ خَالِقِ النُّورِ -

Tarjamah:- “Aye Allah (عزوجل)! mai tujhse suwaal karta huñ hidaayat waloñ ki taufeeq aur yaqeen waloñ ke Aa'maal aur ahl-e-taubah ki khair khwaahi aur ahl-e-sabr ka 'azm aur khauf waloñ ki koshish aur raghbat waloñ ki talab aur parhez-gaaron ki 'ibaadat aur ahl-e-'ilm ki maa'rifat taake mai tujhse daruñ. Aye Allah (عزوجل)! mai tujhse aisa khauf maangta hoon jo mujhe teri na-farmaaniyon se roke, taake mai teri itaa'at ke saath aisa 'amal karoon jiski wajah se teri raza ka mustahiq ho jaauñ, taake tere khauf se khaalis taubah karoon aur taake teri muhabbat ki wajah se khair khwaahi ko tere liye khaalis karoon aur taake tamaam kaamon mein tujh par tawakkul karoon, tujh par nek gumaan karte huye, paak hai noor ka paida karne wala.” [Raddul-Muhtaar]

Namaaz-e-Haajat:-

Abu Dawood, Huzaifah (رضي الله عنه) se Raavi, kahte haiñ: “Jab **Huzoor-e-Aqdas** (ﷺ) ko koi Amr-e-Aham (aham kaam) pesh aata to Namaaz padhte.” Iske liye 2-Raka'at ya 4 padhe.

Hadees mein hai: “Pahli Raka'at mein Surah-Faatiha aur 3 baar Aayat-ul-Kursi padhe aur baaqi 3-Raka'ton mein Surah-Faatiha aur **قُلْ هُوَ اللَّهُ** aur **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** aur **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** ek-ek baar padhe, to yeh aisi haiñ jaise Shab-e-Qadr mein 4-Raka'tein padhiñ.” Mashaaikh farmate haiñ ke: hamne yeh Namaaz padhi aur hamaari haajatein poori huiñ.

Ek Hadees mein hai jisko Tirmizi va Ibn-e-Maajah ne ‘Abdullah Bin Aufaa (رضي الله عنه) se Riwaayat kiya, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jiski koi haajat **Allah** (عزوجل) ki taraf ho ya kisi Bani-Aadam ki taraf, to acchi tarah Wuzu kare phir 2-Raka’at Namaaz padh kar **Allah** (عزوجل) ki Sana kare aur **Nabi** (ﷺ) par Durood bheje phir yeh padhe:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ -

Tarjamah:- “Allah (عزوجل) ke siwa koi ma’bood nahiñ jo haleem va kareem hai, paak hai Allah (عزوجل), maalik hai ‘Arsh-e-‘Azeem ka, hamd hai Allah (عزوجل) ke liye jo Rab hai tamaam jahaan ka, mai tujhse teri rahmat ke asbaab maangta hoon aur talab karta hun tere bakhshish ke zaree’eh aur har neki se ghaneemat aur har gunaah se salaamti ko mere liye koi gunaah baghair maghfirat na chhod aur har gham ko door karde aur jo haajat teri raza ke muwaafiq hai use poora karde, aye sab mehrbaanoñ se ziyadah mehrbaan.”

Tirmizi Ba-Ifaada-e-Tahseen va Tasheeh va Ibn-e-Maajah va Tabraani waghairahum ‘Usmaan Bin Hunaif (رضي الله عنه) se Raavi, ke ek saahib naabeena Haazir-e-Khidmat-e-Aqdas huye aur ‘arz ki: **Allah** (عزوجل) se Du’a kijiye ke mujhe ‘Aafiyat de. Irshaad farmaya: “Agar tu chahe to Du’a karoon aur chahe sabr kar aur yeh tere liye behtar hai.” Unhoñ ne ‘arz ki: **Huzoor** (ﷺ) Du’a karein, unhein hukm farmaya: ke Wuzu karo aur accha Wuzu karo aur 2-Raka’at Namaaz padh kar yeh Du’a padho:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَسَّلُ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا رَسُولَ اللَّهِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ -

Tarjamah:- “Aye Allah (عزوجل)! mai tujhse suwaal karta hun aur tawassul karta hun aur teri taraf mutawajjeh hota hoon tere Nabi Muhammad (ﷺ) ke zaree’eh se jo Nabi-e-Rahmat haiñ Ya **Rasoolullah** (ﷺ)! Mai Huzoor (ﷺ) ke zaree’eh se apne Rab (عزوجل) ki taraf is haajat ke baare mein mutawajjeh hota hoon, taake meri haajat poori ho. Ilaahi! Unki shafaa’at mere haq mein qubool farma.”

‘Usmaan Bin Hunaif (رضي الله عنه) farmate haiñ: “Khuda ki Qasam! Ham uthne bhi na paaye the, baateiñ hi kar rahe the ke woh hamaare paas aaye goya ke kabhi andhe the hi nahiñ.

Neez Qaza-e-Haajat ke liye ek mujarrab (tajruba ki hui) Namaaz jo ‘Ulama hamesha padhte aaye yeh hai ke: Imaam-e-Aa’zam (رضي الله عنه) ke Mazaar-e-Mubaarak par jaakar 2-Raka’at Namaaz padhe aur Imaam ke Waseelah se Allah (عزوجل) se suwaal kare, Imaam Shaafa’ee رحمه الله تعالى farmate haiñ ke: mai aisa karta huñ to bahut jald meri haajat poori ho jaati hai.” [Khairaat ul Has’saan]

Salaat-ul-Asraar:-

Neez uske liye ek Mujarrab (tajruba ki hui) Namaaz Salaat-ul-Asraar hai, jo Imaam Abul Hasan Nooruddeen ‘Ali Bin Jareer Lakhmi Shatnoofi Bahjat-ul-Asraar mein Aur Mulla ‘Ali Qaari va Shaikh ‘Abdul Haq Muhaddis-e-Dahelvi رضي الله تعالى عنهم Huzoor Sayyiduna Ghaus-e-Aa’zam (رضي الله عنه) se Riwaayat karte haiñ.

Iski tarkeeb (tareeqah) yeh hai ke baa’d Namaaz-e-Maghrib Sunnateiñ padh kar 2-Raka’at Namaaz-e-Nafl padhe aur behtar yeh hai ke Alhamdu ke baa’d har Raka’at mein 11-11 baar قل هو الله padhe, Salaam ke baa’d Allah (عزوجل) ki Hamd va Sana kare, phir Nabi (ﷺ) par 11 baar Durood va Salaam ‘arz kare aur 11 baar yeh kahe:

يَا رَسُولَ اللَّهِ يَا نَبِيَّ اللَّهِ اغْنِنِي وَامْدُدْنِي فِي قَضَائِ حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ -

Tarjamah:- “Aye Allah (عزوجل) ke Rasool! Aye Allah (عزوجل) ke Nabi! Meri faryaad ko pahunchiye aur meri madad kijiye, meri haajat poori hone mein, aye tamaam haajaton ko poora karne waale.”

Phir ‘Iraq ki jaanib 11 qadam chale, har qadam par yeh kahe:

يَا غَوْثَ الثَّقَلَيْنِ يَا كَرِيمَ الطَّرَفَيْنِ اغْنِنِي وَامْدُدْنِي فِي قَضَائِ حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ -

Tarjamah:- “Aye Jinn va Ins ke faryaad-ras aur Aye donoñ taraf (maa-baap) se Buzurg! Meri faryaad ko pahunchiye aur meri madad kijiye, meri haajat poori hone mein, aye haajaton ke poora karne waale.”

Phir Huzoor (ﷺ) ke Tawassul se Allah (عزوجل) se Du’a kare.

Namaaz-e-Taubah:-

Abu Dawood va Tirmizi va Ibn-e-Maajah aur Ibn-e-Habbaan apni Saheeh mein Abu Bakar Siddiq (رضي الله عنه) Raavi, ke **Huzoor** (ﷺ) farmate hain: "Jab koi Bandah gunah kare phir Wuzu karke Namaaz padhe phir Istighfaar kare, **Allah-Ta'ala** uske gunah bakhsh dega." Phir yeh Aayat padhi:

{وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ۖ وَمَنْ يَغْفِرِ اللَّهُ فَعَسَىٰ أَلَّا اللَّهُ ۖ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (۱۳۵)}

[Surah-3, Aayat-135]

Tarjamah:- "Jinhein ne be-hayaai ka koi kaam kiya ya apni jaanon par zulm kiya phir Allah (عزوجل) ko yaad kiya aur apne gunahon ki bakhshish maangi aur kaun gunah bakhsh Allah (عزوجل) ke siwa aur apne kiye par daanistah hat na ki haalaan ki woh jaante hain."

(Salaat-ul-Raghaa'ib)

Mas'alah-01: Salaat-ul-Raghaa'ib ke Rajab ki pahli Shab-e-Jumu'ah aur Sha'baan ki 15'win Shab aur Shab-e-Qadr mein Jama'at ke saath Nafl Namaaz baa'z jagah log ada karte hain, Fuqaha ise Na-Jaaiz va Makruh va Bid'at kahte hain aur log is bare mein jo Hadees bayaan karte hain Muhaddiseen use Mauzu' bataate hain. Lekin Ajillah-e-Akaabir Auliya se ba-asaaneede-saheeha marvi hai, to iske mana' mein ghulu na chahiye aur agar Jama'at mein 3 se zaaid Muqtadi na hon jab to aslan (bilkul) koi harj nahiin.

Taraweeh Ka Bayaan:-

Mas'alah-01: Taraweeh mard va 'aurat sab ke liye bil-ijmaa' Sunnat-e-Muakkadah hai, iska tark (chhodna) jaaiz nahiin. [Durr-e-Mukhtaar; Waghairah]

Is par Khulafa-e-Raashideen رضي الله تعالى عنهم ne mudaawamat farmaayi (ya'ni hamesha padhi) aur **Nabi** (ﷺ) ka irshaad hai ke: "Meri Sunnat aur Sunnat-e-Khulafa-e-Raashideen ko apne upar laazim samjho." Aur khud **Huzoor** (ﷺ) ne bhi Taraweeh padhi aur ise bahut pasand farmaya.

Saheeh Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, irshaad farmate haiñ: “Jo Ramzaan mein Qiyaam kare Imaan ki wajah se aur sawaab talab karne ke liye uske agle sab gunaah bakhsh diye jayenge ya'ni saghaair (chhote gunaah).”

Phir is andesha se ke Ummat par Farz na ho jaye tark farmaayi, phir Farooq-e-Aa'zam (رضي الله عنه) Ramzaan mein ek raat Masjid ko tashreef le gaye aur logoñ ko mutafarriq (alag-alag) taur par Namaaz padhte paaya, koi tanha padh raha hai, kisi ke saath kuch log padh rahe haiñ, farmaya: mai munaasib jaanta hoon ke in sabko ek Imaam ke saath jama' kar doon to behtar ho, sabko ek Imaam Ubai Bin Kaa'b (رضي الله عنه) ke saath ikattha kar diya, phir dusre din tashreef le gaye mulaahaza farmaya ke log apne Imaam ke peeche Namaaz padhte haiñ, farmaya:

نَعَتِ الْبِدْعَةُ هَذِهِ

Tarjamah:- “Yeh Acchi Bid'at Hai.” [Reported from Ashaabus Sunan]

Mas'alah-02: Jamhoor (ya'ni aksar 'ulama-e-kiraam) ka Mazhab yeh hai ke Taraweeh ki 20-Raka'tein haiñ. [Durr-e-Mukhtaar] Aur yahi Ahaadees se saabit. Baihiqi ne Ba-Sanad-e-Saheeh Saaib Bin Yazeed رضي الله تعالى عنه se Riwaayat ki, ke log Farooq-e-Aa'zam (رضي الله عنه) ke zamaana mein 20 Raka'tein padha karte the. Aur 'Usmaan va 'Ali رضي الله تعالى عنهما ke 'ahd (zamaana) mein bhi yunhi tha.

Aur Mauta mein Yazeed Bin Rumaan se Riwaayat hai, ke 'Umar (رضي الله عنه) ke zamaana mein log Ramzaan mein 23 Raka'tein padhte. Baihiqi ne kaha is mein 3-Raka'tein Witr ki haiñ. Aur Maula 'Ali (رضي الله عنه) ne ek shakhs ko hukm farmaya ke: Ramzaan mein logoñ ko 20 Raka'tein padhaaye.

Neez iske 20 Raka'tein hone mein yeh hikmat hai ke Faraaiz va Waajibaat ki is se takmeel (mukammal/complete) hoti hai aur kull Faraaiz va Waajib ki har roz 20 Raka'tein haiñ, lihaaza munaasib ke yeh bhi 20 hon, ke Mukammil (poora karne wala) va Mukammal (poora hone wala) baraabar hon.

Mas'alah-03: Iska waqt Farz-e-'Isha ke baa'd se Tulu'-e-Fajr tak hai, Witr se pahle bhi ho sakti hai aur baa'd bhi, to agar kuch Raka'tein iski baaqi

rah gayiñ ke Imaam Witr ko khada ho gaya, to Imaam ke saath Witr padhle phir baaqi ada karle jabke Farz Jama'at se padhe hoñ aur yeh afzal hai. Aur agar Taraweeh poori karke Witr tanha padhe to bhi jaaiz hai aur agar baa'd mein ma'loom huwa ke Namaaz-e-'Isha baghair Tahaarat padhi thi aur Taraweeh va Witr Tahaarat ke saath, to 'Isha va Taraweeh phir padhe Witr ho gaya. [Durr-e-Mukhtaar; Raddul-Muhtaar; 'Aalamgiri]

Mas'alah-04: Mustahab yeh hai ke tihaayi raat tak taakhir karein aur aadhi raat ke baa'd padhein to bhi karaahat nahiñ. [Durr-e-Mukhtaar]

Mas'alah-05: Agar (taraweeh) faut ho jayein to inki Qaza nahiñ aur agar Qaza tanha padhli to Taraweeh nahiñ balke Nafl-e-Mustahab haiñ, jaise Maghrib va 'Isha ki Sunnatein. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-06: Taraweeh ki 20 Raka'tein 10 Salaam se padhe ya'ni har 2-Raka'at par Salaam phere aur agar kisi ne beeson (20 raka'at) padh kar aakhir mein Salaam phera, to agar har 2-Raka'at par Qa'dah karta raha to ho jayegi magar karaahat ke saath, aur agar Qa'dah na kiya tha to 2-Raka'at ke qaaim maqaam huiñ (ya'ni sirf 2-raka'at taraweeh huiñ). [Durr-e-Mukhtaar]

Mas'alah-07: Ehtiyaat yeh hai ke jab 2-2 Raka'at par Salaam phere to har 2-Raka'at par alag-alag niyyat kare aur agar ek saath beeson (20) Raka'at ki niyyat karli to bhi jaaiz hai. [Raddul-Muhtaar]

Mas'alah-08: Taraweeh mein ek baar Qur'aan-e-Majeed khatm karna Sunnat-e-Muakkadah hai aur 2 martabah Fazeelat aur 3 martabah Afzal. Logoñ ki susti ki wajah se "Khatm" ko tark na kare. [Durr-e-Mukhtaar]

Mas'alah-09: Imaam va Muqtadi har 2-Raka'at par Sana padhein aur Baa'd-e-Tashahhud Du'a bhi, haañ agar Muqtadiyon par giraani (bhaari) ho to Tashahhud ke baa'd **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ** padh kar iktifa kare (ya'ni itna hi padh kar salaam pher de). [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-10: Agar ek "Khatm" karna ho to behtar yeh hai ke 27`wiñ shab mein khatam ho, phir agar us raat mein ya uske pahle khatam ho to Taraweeh aakhir Ramzaan tak baraabar padhte rahein ke Sunnat-e-Muakkadah haiñ. ['Aalamgiri]

Mas'alah-11: Afzal yeh hai ke tamaam Shufa'oñ (ya'ni har 2-raka'at ek Shufa' hai) mein Qira'at baraabar ho aur agar aisa na kiya jab bhi harj nahiñ. Yunhi har Shufa' ki pahli Raka'at aur dusri (raka'at) ki Qira'at musaawi (baraabar) ho, dusri (raka'at) ki Qira'at pahli se ziyadah na hona chahiye. [**'Aalamgiri**]

Mas'alah-12: Qira'at aur Arkaan ki ada mein jaldi karna Makruh hai aur jitni Tarteel (ya'ni huroof ko tajweed ke saath thahar-thahar kar ada karna) ziyadah ho behtar hai. Yunhi Ta'wooz va Tasmiyah va Tamaaneenat (sukoon/itminaan) va Tasbeeh ka chhod dena bhi Makruh hai. [**'Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-13: Har 4-Raka'at par itni der tak baithna Mustahab hai jitni der mein 4-Raka'tein padhiñ, 5'wiñ Tarweeha aur Witr ke darmiyaan agar baithna logon par giraan (dushwaari) ho to na baithe. [**'Aalamgiri; Waghairah**]

Mas'alah-14: Is baithne mein use ikhtiyaar hai ke chupka (khamosh) baitha rahe ya Kalimah padhe ya Tilaawat kare ya Durood-Shareef padhe ya 4-Raka'tein tanha Nafl padhe, Jama'at se Makruh hai, ya yeh Tasbeeh padhe:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ - سُبْحَانَ الْمَلِكِ الْحَيِّ
الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ نَسْأَلُكَ
الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ -

Tarjamah:- “Paak hai mulk va malakoot wala, paak hai ‘izzat va buzurgi aur badaayi aur jabroot (taaqat) wala, paak hai baadshah jo zindah hai, jo na sota hai na marta hai, paak muqaddas hai farishton aur rooh ka maalik, Allah (عزوجل) ke siwa koi ma'bood nahiñ, Allah (عزوجل) se ham maghfirat chaahte haiñ, tujhse Jannat ka suwaal karte haiñ aur Jahannam se teri panaah maangte haiñ.” [**Ghunya; Raddul-Muhtaar; Waghairahuma**]

Mas'alah-15: Har 2-Raka'at ke baa'd 2-Raka'at (nafl) padhna Makruh hai. Yunhi 10-Raka'at ke baa'd baithna bhi Makruh. [**Durr-e-Mukhtaar; 'Aalamgiri**]

Mas'alah-16: Taraweeh mein Jama'at Sunnat-e-Kifaayah hai, ke agar Masjid ke sab log chhod denge to sab gunahgaar honge aur agar kisi ek ne ghar

mein tanha padhli to gunahgaar nahiñ, magar jo shakhs Muqtadaa (jiski pairwi ki jaye jaise mazhabi peshwa) ho ke uske hone se Jama'at badi hoti hai aur chhod dega to log kam ho jayenge, use bila 'uzr Jama'at chhodne ki ijaazat nahiñ. [**'Aalamgiri**]

Mas'alah-17: Taraweeh Masjid mein Ba-Jama'at padhna afzal hai, agar ghar mein Jama'at se padhi to Jama'at ke tark ka (chhodne ka) gunaah na huwa, magar woh sawaab na milega jo Masjid mein padhne ka tha. [**'Aalamgiri**]

Mas'alah-18: Agar 'Aalim Haafiz bhi ho to afzal yeh hai ke khud padhe dusre ki Iqtida na kare aur agar Imaam ghalat padhta ho to Masjid-e-Mohallah chhod kar dusri Masjid mein jaane mein harj nahiñ. Yunhi agar dusri jagah ka Imaam khush-aawaaz ho ya Halki-Qira'at (mukhtasar qira'at) padhta ho ya Masjid-e-Mohallah mein khatm na hoga, to dusri Masjid mein jaana jaaiz hai. [**'Aalamgiri**]

Mas'alah-19: Khush-khwaan (ya'ni jiski aawaaz acchi ho magar qur'aan saheeh nahiñ padhta) ko Imaam banaana na chahiye balke **Durust-khwaan** (ya'ni saheeh qur'aan padhne waale) ko banaayein. [**'Aalamgiri**] Afsos sad Afsos is zamaana mein Huffaaz (haafizoon) ki haalat nihaayat naa-guftah-bih (na qaabil-e-bayaan) hai, aksar to aise padhte haiñ ke يَغْلُوْنَ تَغْلُوْنَ ke siwa kuch pata nahiñ chalta, Alfaaz va Huroof kha jaaya karte haiñ, jo accha padhne waale kahe jaate haiñ unhein dekhiye to Huroof saheeh ada nahiñ karte, Hamzah, ا, ع, ز, ظ, ث, ص, س, ت, ط waghairaha Huroof mein tafarruqah (ya'ni farq) nahiñ karte, jis se qata'an (hargiz) Namaaz hi nahiñ hoti.

Faqeer ko inhiñ museebatoñ ki wajah se 3 saal Khatm-e-Qur'aan-e-Majeed sunna na-mila. Maula (عزوجل) Musalmaan bhaaiyon ko taufeeq de ke مَا أَرْزَلَهُ اللَّهُ padhne ki koshish karein.

Mas'alah-20: Aaj-kal aksar riwaaj ho gaya hai ke Huffaaz ko ujrati dekar Taraweeh padhwaate haiñ yeh na-jaaiz hai. Dene wala aur lene wala donoñ gunahgaar haiñ, ujrati sirf yahi nahiñ ke peshtar (pahle) muqarrar kar lein ke yeh lenge yeh denge, balke agar ma'loom hai ke yahañ kuch milta hai agarche us se tay na huwa ho yeh bhi na-jaaiz hai, ke اَلْبَعْرُوفُ كَالْمَشْرُوطِ (ya'ni jo

‘aam taur par riwaaj hai, wahi uski shart maani jayegi). Haañ agar kah de ke kuch nahiñ doonga ya nahiñ loonga, phir padhe aur Haafiz ki khidmat karein to isme harj nahiñ, الصَّرِيحُ يُغَوِّقُ الدَّلَالَهَ (ya'ni saraahat ko dalaalat par fauqiyat hai).

Mas`alah-21: Ek Imaam 2 Masjidoñ mein Taraweeh padhaata hai, agar donoñ mein puri-puri padhaaye to na-jaaiz hai aur Muqtadi ne 2 Masjidoñ mein puri-puri padhi to harj nahiñ, magar dusri mein Witr padhna jaaiz nahiñ jabke pahli mein padh chuka. Aur agar ghar mein Taraweeh padh kar Masjid mein aaya aur Imaamat ki to Makruh hai. [‘Aalamgiri]

Mas`alah-22: Logoñ ne Taraweeh padhli ab dubaarah padhna chaahte haiñ to tanha-tanha padh sakte haiñ Jama'at ki ijaazat nahiñ. [‘Aalamgiri]

Mas`alah-23: Afzal yeh hai ke ek Imaam ke peeche Taraweeh padhein aur 2 ke peeche padhna chahein to behtar yeh hai ke poore Tarweeha par Imaam badlein, maslan: 8 ek ke peeche aur 12 dusre ke. [‘Aalamgiri]

Mas`alah-24: Na-baaligh ke peeche Baaligheen ki Taraweeh na hogi, yahi saheeh hai. [‘Aalamgiri]

Mas`alah-25: Ramzaan-Shareef mein Witr Jama'at ke saath padhna afzal hai, khwaah usi Imaam ke peeche jiske peeche 'Isha va Taraweeh padhi ya dusre ke peeche. [‘Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-26: Yeh jaaiz hai ke ek shakhs 'Isha va Witr padhaaye dusra Taraweeh. Jaisa ke Hazrat-e-'Umar (رضي الله عنه) 'Isha va Witr ki Imaamat karte the aur Ubai Bin Kaa'b (رضي الله عنه) Taraweeh ki. [‘Aalamgiri]

Mas`alah-27: Agar sab logoñ ne 'Isha ki Jama'at tark kardi, to Taraweeh bhi Jama'at se na padhein, haañ 'Isha Jama'at se hui aur baa'z (logoñ) ko Jama'at na mili, to yeh Jama'at-e-Taraweeh mein shareek hon. [Durr-e-Mukhtaar]

Mas`alah-28: Agar 'Isha Jama'at se padhi aur Taraweeh tanha, to Witr ki Jama'at mein shareek ho sakta hai aur agar 'Isha tanha padhli agarche Taraweeh Ba-Jama'at padhi, to Witr tanha padhe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-29: 'Isha ki Sunnatoñ ka Salaam na phera, usi mein Taraweeh milaakar shuru' ki, to Taraweeh nahiñ hui. [‘Aalamgiri]

Mas'alah-30: Taraweeth baith kar padhna bila 'uzr Makruh hai, balke baa'zoñ ke nazdeek to hogi hi nahiñ. [Durr-e-Mukhtaar]

Mas'alah-31: Muqtadi ko yeh jaaiz nahiñ ke baitha rahe, jab Imaam Ruku' karne ko ho to khada ho jaye, ke yeh Munaafiqeen se mushaabahat hai.

Allah (عزوجل) Irshaad Farmata Hai:-

{وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُتَاتٍ}

[Surah-4; Aayat-142]

Tarjamah:- "Munaafiq jab Namaaz ko khade hote haiñ to thake ji se." [Ghunyah; Waghairah]

Mas'alah-32: Imaam se ghalti hui koi Surat ya Aayat chhoot gayi to Mustahab yeh hai ke use pahle padh kar phir aage badhe. ['Aalamgiri]

Mas'alah-33: 2-Raka'at par baithna bhool gaya khada ho gaya, to jab tak teesri (raka'at) ka Sajdah na kiya ho baith jaye aur Sajdah kar liya ho to 4 (raka'at) poori karle, magar yeh 2 (raka'at) shumaar ki jayengi aur jo 2 (raka'at) par baith chuka hai to 4 (raka'at) huiñ. ['Aalamgiri]

Mas'alah-34: 3-Raka'at padh kar Salaam phera, agar dusri par baitha na tha to na huiñ, inke badle ki 2-Raka'at phir padhe. ['Aalamgiri]

Mas'alah-35: Qa'dah mein Muqtadi so gaya, Imaam Salaam pher kar aur 2-Raka'at padh kar Qa'dah mein aaya, ab yeh bedaar huwa, to agar ma'loom ho gaya to Salaam pher kar shaamil ho jaye aur Imaam ke Salaam pherne ke baa'd jald poori karke Imaam ke saath ho jaye. ['Aalamgiri]

Mas'alah-36: Witr padhne ke baa'd logoñ ko yaad aaya ke 2-Raka'tein rah gayiñ, to Jama'at se padhleñ. Aur aaj yaad aaya ke kal 2-Raka'tein rah gayiñ thiñ, to Jama'at se padhna Makruh hai. ['Aalamgiri]

Mas'alah-37: Salaam pherne ke baa'd koi kahta hai 2 (raka'at) huiñ koi kahta hai 3, to Imaam ke 'ilm mein jo ho uska e'tibaar hai aur Imaam ko kisi baat ka yaqeen na ho to jisko saccha jaanta ho uska qaul e'tibaar kare. Agar isme logoñ ko shak ho ke 20 huiñ ya 18, to 2-Raka'at tanha-tanha padheñ. ['Aalamgiri]

Mas`alah-38: Agar kisi wajah se Namaaz-e-Taraweeh faasid ho jaye to jitna Qur`aan-e-Majeed un Raka'toñ mein padha hai i'aadah (dubaarah ada) karein taake "Khatm" mein nuqsan na rahe. [**Aalamgiri**]

Mas`alah-39: Agar kisi wajah se "Khatm" na ho, to Suratoñ ki Taraweeh padhein aur iske liye baa'zoñ ne yeh tareeqah rakkha hai ke **اَلَمْ تَرَ كَيْفَ** se Aakhir tak 2 baar padhne mein 20 Raka'tein ho jayengi. [**Aalamgiri**]

Mas`alah-40: Ek baar Bismillah-Shareef Jahr (buland aawaaz) se padhna Sunnat hai aur har Surat ki ibtida (shuru') mein aahistah padhna Mustahab aur yeh jo aaj-kal baa'z juhaal (jaahil-log) ne nikaala hai ke 114 baar Bismillah Jahr se padhi jaye warnah Khatm na hoga, Mazhab-e-Hanafi mein be-asl hai.

Mas`alah-41: Mutaakhireen (baa'd waale 'ulama) ne Khatm-e-Taraweeh mein 3 baar **قُلْ هُوَ اللَّهُ** padhna Mustahab kaha aur behtar yeh hai ke Khatm ke din pichhli (aakhir) Raka'at mein **اَلَمْ** se **اَلْبُفُحُونَ** tak padhe.

Mas`alah-42: Shabeenah ke ek raat ki Taraweeh mein poora Qur`aan padha jaata hai, jis tarah aaj-kal riwaaj hai ke koi baitha baatein kar raha hai, kuch log lete hain, kuch log chai peene mein mashgool hain, kuch log Masjid ke baahar huqqah-noshi kar rahe hain aur jab ji mein aaya ek-aadh Raka'at mein shaamil bhi ho gaye yeh na-jaaiz hai.

Faaidah:- Hamaare Imaam-e-Aa'zam (رحمته الله عليه) Ramzaan-Shareef mein 61 "Khatm" kiya karte the. 30 din mein aur 30 raat mein aur 1 Taraweeh mein aur 45 baras 'Isha ke Wuzu se Namaaz-e-Fajr padhi hai.

Chapter: 03

MUNFARID KA FARZON KI JAMA'AT PAANA

- ❖ Ahaadees-e-Mubaaraka..... 55
- ❖ Masaail..... 55

Munfarid Ka Farzoñ Ki Jama'at Paana:-

(Note:- Munfarid ya'ni tanha Namaaz padhne wala).

Hadees 01-02:- Imaam Maalik va Nasaa'i Riwaayat karte haiñ, ke ek Sahaabi Muhjin naami (ﷺ) **Huzoor-e-Aqdas** (ﷺ) ke saath ek majlis mein haazir the Azaan hui, **Huzoor** (ﷺ) khade huye aur Namaaz padhi woh baithe rah gaye, irshaad farmaya: "Jama'at ke saath Namaaz padhne se kya cheez maane' hui (ya'ni kis cheez ne roka) kya tum musalmaan nahiñ ho." 'Arz ki: "Ya **Rasoolullah** (ﷺ)! Hoon, to magar maine ghar par padhli thi, irshaad farmaya: "Jab Namaaz padh kar Masjid mein aao aur Namaaz qaaim ki jaye to logoñ ke saath padhlo agarche padh chuke ho." Isi ke misl Yazeed Bin 'Aamir (رضي الله تعالى عنه) ka waaqi'ah hai jo Abu Dawood mein Marvi.

Hadees 03:- Imaam Maalik ne Riwaayat ki, ke 'Abdullah Bin 'Umar (رضي الله تعالى عنه) farmate haiñ: "Jo Maghrib ya Subh ki (namaaz) padh chuka hai phir jab Imaam ke saath paaye i'aadah na kare."

Mas'alah-01: Tanha Farz Namaaz shuru' hi ki thi ya'ni abhi pahli Raka'at ka Sajdah na kiya tha ke Jama'at qaaim hui, to (namaaz) tod kar Jama'at mein shaamil ho jaye. [Durr-e-Mukhtaar]

Mas'alah-02: Fajr ya Maghrib ki Namaaz 1-Raka'at padh chuka tha ke Jama'at qaaim hui, to fauran Namaaz tod kar Jama'at mein shaamil ho jaye agarche dusri Raka'at padh raha ho, al-battah dusri Raka'at ka Sajdah kar liya to ab in 2 Namaazoñ mein todne ki ijaazat nahiñ aur Namaaz poori karne ke baa'd ba-niyyat-e-nafl bhi in mein shareek nahiñ ho sakta, ke Fajr ke baa'd Nafl jaaiz nahiñ aur Maghrib mein is wajah se ke 3-Raka'tein Nafl ki nahiñ aur Maghrib mein agar shaamil ho gaya to bura kiya, Imaam ke Salaam pherne ke baa'd 1-Raka'at aur milaakar 4 karle aur agar Imaam ke saath Salaam pher diya to Namaaz faasid ho gayi 4-Raka'at Qaza kare. [Aalamgiri; Waghairah]

Mas'alah-03: Maghrib padhne waale ke peeche Nafl ki niyyat se shaamil ho gaya. Imaam ne chauthi Raka'at ko teesri gumaan kiya aur khada ho gaya, is Muqtadi ne uska Ittibaa' kiya, is (muqtadi) ki Namaaz faasid ho gayi, teesri (raka'at) par Imaam ne Qa'dah kiya ho ya nahiñ. [Aalamgiri]

Mas'alah-04: 4-Raka'at waali Namaaz shuru' karke 1-Raka'at padhli ya'ni pahli Raka'at ka Sajdah kar liya, to Waajib hai ke 1 (raka'at) aur padh kar tod de ke yeh 2-Raka'tein Nafil ho jayein aur 2 (raka'at) padhli haiin to abhi tod de ya'ni Tashahhud padh kar Salaam pher de aur 3 (raka'at) padhli haiin to Waajib hai ke na tode, todega to gunahgaar hoga balke hukm yeh hai ke poori karke Nafil ki niyyat se Jama'at mein shaamil ho Jama'at ka sawaab paa lega, magar 'Asr mein shaamil nahiin ho sakta ke 'Asr ke baa'd Nafil jaaiz nahiin. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-05: Jama'at qaaim hone se Mu'azzin ka Takbeer kahna muraad nahiin balke Jama'at shuru' ho jaana muraad hai, Mu'azzin ke Takbeer kahne se qata' na karega (ya'ni namaaz na todega) agarche pahli Raka'at ka hunooz (abhi tak) Sajdah na kiya ho. [Raddul-Muhtaar]

Mas'alah-06: Jama'at qaaim hone se Namaaz qata' karna (todna) us waqt hai ke jis maqaam par yeh Namaaz padhta ho wahiin Jama'at qaaim ho, agar yeh ghar mein Namaaz padhta hai aur Masjid mein Jama'at qaaim hui, ya ek Masjid mein yeh padhta hai dusri Masjid mein Jama'at qaaim hui, to todne ka hukm nahiin, agarche pahli (raka'at) ka Sajdah na kiya ho. [Raddul-Muhtaar]

Mas'alah-07: Nafil shuru' kiye the aur Jama'at qaaim hui to qata' na kare (ya'ni na tode) balke 2-Raka'at poori karle, agarche pahli (raka'at) ka Sajdah bhi na kiya ho aur teesri (raka'at) padhta ho to 4 (raka'at) poori kar le. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-08: Jumu'ah aur Zohar ki Sunnatein padhne mein Khutbah ya Jama'at shuru' hui, to 4 (raka'at) poori karle. [Durr-e-Mukhtaar]

Mas'alah-09: Sunnat ya Qaza Namaaz shuru' ki aur Jama'at qaaim hui to poori karke shaamil ho, haañ jo Qaza shuru' ki agar bi-'ainihi (bilkul) usi Qaza ke liye Jama'at qaaim hui to tod kar shaamil ho jaye. [Raddul-Muhtaar]

Mas'alah-10: Namaaz todna baghair 'uzr ho to haraam hai aur maal ke talaf (nuqsan/zaaye' hone) ka andesha ho to Mubaah aur kaamil (complete) karne ke liye ho to Mustahab aur jaan bachaane ke liye ho to Waajib. [Raddul-Muhtaar]

Mas'alah-11: Namaaz todne ke liye baithne ki haajat nahiñ khada-khada ek taraf Salaam pher kar tod de. [**'Aalamgiri**]

Mas'alah-12: Jis shakhs ne Namaaz na padhi ho use Masjid se Azaan ke baa'd nikalna Makruh-e-Tahreemi hai. Ibn-e-Maajah 'Usmaan (رضي الله عنه) se Raavi, ke **Huzoor** (عليه السلام) ne farmaya: "Azaan ke baa'd jo Masjid se chala gaya aur kisi haajat ke liye nahiñ gaya aur na wapas hone ka iraadah hai woh Munaafiq hai."

Imaam Bukhari ke 'alaawah Jama'at-e-Muhaddiseen ne Riwaayat ki ke Abul Sha'sa kahte haiñ: ham Abu Hurairah (رضي الله عنه) ke saath Masjid mein the, jab Mu'azzin ne 'Asr ki Azaan kahi, us waqt ek shakhs chala gaya is par farmaya ke: "Usne **Abul Qasim** (عليه السلام) ki na-farmaani ki." [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

(Azaan Ke Baa'd Masjid Se Baahar Hone Ke Masaail)

Mas'alah-13: Azaan se muraad Waqt-e-Namaaz (namaaz ka waqt) ho jaana hai, khwaah abhi Azaan hui ho ya nahiñ. [**Durr-e-Mukhtaar**]

Mas'alah-14: Jo shakhs kisi dusri Masjid ki Jama'at ka Muntazim ho, maslan: Imaam ya Mu'azzin ho ke uske hone se log hote haiñ warnah mutafarriq (alag-alag) ho jaate haiñ, aise shakhs ko ijaazat hai ke yahañ se apni Masjid ko chala jaye agarche yahañ Iqaamat bhi shuru' ho gayi ho, magar jis Masjid ka Muntazim hai agar wahañ Jama'at ho chuki to ab yahañ se jaane ki ijaazat nahiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-15: Sabaq ka waqt hai to yahañ se apne ustaad ki Masjid ko ja sakta hai, ya koi zaroorat ho aur wapas hone ka iraadah ho to bhi jaane ki ijaazat hai, jabke zann-e-ghaalib (ziyadah gumaan) ho ke Jama'at se pahle wapas aa jayega. [**Durr-e-Mukhtaar**]

Mas'alah-16: Jisne Zohar ya 'Isha ki Namaaz tanha padhli ho, use Masjid se chale jaane ki mumaana'at (mana') us waqt hai ke Iqaamat shuru' ho gayi, Iqaamat se pahle ja sakta hai aur jab Iqaamat shuru' ho gayi to hukm hai ke Jama'at mein ba-niyyat-e-nafl (nafl ki niyyat se) shareek ho jaye aur Maghrib va Fajr va 'Asr mein use hukm hai ke Masjid se baahar chala jaye jabke (apni namaaz) padhli ho. [**Durr-e-Mukhtaar**]

(Imaam Ki Mukhaalafat Karne Aur Jama'at Mein Shaamil Hone Ke Masaail)

Mas'alah-17: Muqtadi ne 2 Sajde kiye aur Imaam abhi pahle hi mein tha, to dusra Sajdah na huwa. [Durr-e-Mukhtaar]

Mas'alah-18: 4-Raka'at waali Namaaz jise 1-Raka'at Imaam ke saath mili to usne Jama'at na paayi, haañ Jama'at ka sawaab milega agarche Qa'dah-e-Akheerah mein shaamil huwa ho, balke jise 3-Raka'tein miliñ usne bhi Jama'at na paayi Jama'at ka sawaab milega, magar jiski koi Raka'at jaati rahi use utna sawaab na milega jitna awwal se shareek hone waale ko hai. Is mas'alah ka muhassal (khulaasa) yeh hai ke kisi ne qasam khaayi fulaañ Namaaz Jama'at se padhega aur koi Raka'at jaati rahi, to qasam toot gayi kaffarah dena hoga, 3 aur 2-Raka'at waali Namaaz mein bhi 1-Raka'at na mili to Jama'at na mili aur Laahiq ka hukm poori Jama'at paane waale ka hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

(Note:- Laahiq woh ke Imaam ke saath pahli Raka'at mein shareek (shaamil) huwa, magar Iqtida ke baa'd uski kul Raka'tein ya baa'z faut ho gayiñ, khwaah 'uzr se ya bila-'uzr).

Mas'alah-19: Imaam Ruku' mein tha kisi ne uski Iqtida ki aur khada raha yahañ tak ke Imaam ne sar utha liya, to woh Raka'at nahiñ mili, lihaaza Imaam ke faarigh hone ke baa'd us Raka'at ko padhle aur agar Imaam ko Qiyaam mein paaya aur uske saath Ruku' mein shareek na huwa to pahle Ruku' karle phir aur af'aal Imaam ke saath kare aur agar pahle Ruku' na kiya balke Imaam ke saath ho liya phir Imaam ke faarigh hone ke baa'd Ruku' kiya, to bhi (namaaz) ho jayegi magar ba-wajhe Tarq-e-Wajib gunahgaar huwa. [Durr-e-Mukhtaar]

Mas'alah-20: Iske Ruku' karne se peshtar (pahle) Imaam ne sar utha liya ke ise Raka'at na mili, to is soorat mein Namaaz tod dena jaaiz nahiñ jaisa baa'z jaahil karte haiñ, balke is par Waajib hai ke Sajdah mein Imaam ki mutaaba'at (pairwi) kare, agarche yeh Sajde Raka'at mein shumaar na honge. Yunhi agar Sajdah mein mila jab bhi saath de, phir bhi agar Sajde na kiye to Namaaz faasid na hogi yahañ tak ke agar Imaam ke Salaam ke baa'd

isne apni Raka'at padhli Namaaz ho gayi, magar Tark-e-Waajib ka gunaah huwa. [Durr-e-Mukhtaar]

Mas'alah-21: Imaam se pahle Ruku' kiya magar uske sar uthaane se pahle Imaam ne bhi Ruku' kiya to Ruku' ho gaya, ba-sharte ke usne us waqt Ruku' kiya ho ke Imaam ba-qadr-e-farz Qira'at kar chuka ho warnah Ruku' na huwa aur is soorat mein Imaam ke saath ya baa'd agar dubaarah Ruku' kar lega (namaaz) ho jayegi warnah Namaaz jaati rahi aur Imaam se pahle Ruku' khwaah koi Rukn ada karne mein gunahgaar bahar-haal hoga. [Durr-e-Mukhtaar]

Mas'alah-22: Imaan Ruku' mein tha aur yeh Takbeer kah kar jhuka tha ke Imaam khada ho gaya, to agar Hadd-e-Ruku' mein mushaarakat (aapas mein shirkat) ho gayi agarche qaleel (thoda), to Raka'at mil gayi. ['Aalamgiri]

Mas'alah-23: Muqtadi ne tamaam Raka'ton mein Ruku' va Sujood Imaam se pahle kiya, to Salaam ke baa'd zaroori hai ke 1-Raka'at baghair Qira'at padhe, na padhi to Namaaz na hui aur agar Imaam ke baa'd Ruku' va Sujood kiya to Namaaz ho gayi aur agar Ruku' pahle kiya aur Sajdah saath, to chaaron Raka'tein baghair Qira'at padhe aur agar Ruku' saath kiya aur Sajdah pahle, to 2-Raka'at baa'd mein padhe. ['Aalamgiri]

Chapter: 04

QAZA NAMAAZ KA BAYAAN

❖ Ahaadees-e-Mubaaraka..... 61

❖ Masaail..... 61

Qaza Namaaz Ka Bayaan:-

Hadees 01:- Ghazwa-e-Khandaq mein **Huzoor-e-Aqdas** (ﷺ) ki 4 Namaazein Mushrikeen ki wajah se jaati rahiin, yahaan tak ke raat ka kuch hissah chala gaya. Bilaal (رضي الله عنه) ko hukm farmaya: unhoon ne Azaan va Iqaamat kahi, **Huzoor** (ﷺ) ne Zohar ki Namaaz padhi, phir Iqaamat kahi to 'Asr ki padhi, phir Iqaamat kahi to Maghrib ki padhi, phir Iqaamat kahi to 'Isha ki padhi.

Hadees 02:- Imaam Ahmad ne Abi Jumu'ah Habeeb Bin Sabaa' se Riwaayat ki, ke Ghazwa-e-Ahzaab mein Maghrib ki Namaaz padh kar faarigh huye to farmaya: kisi ko ma'loom hai maine 'Asr ki padhi hai?. Logoon ne 'arz ki: nahiin padhi. Mu'azzin ko hukm farmaya: usne Iqaamat kahi **Huzoor** (ﷺ) ne 'Asr ki padhi phir Maghrib ka i'aadah kiya.

Hadees 03:- Tabraani va Baihiqi Ibn-e-'Umar رضي الله تعالى عنهما se Raavi, farmaya: "Jo shakhs kisi Namaaz ko bhool jaye aur yaad us waqt aaye ke Imaam ke saath ho to poori karle, phir bhooli hui padhe, phir use padhe jisko Imaam ke saath padha."

Hadees 04:- Saheeh Bukhari va Muslim mein hai, ke farmate haiin (ﷺ): "Jo Namaaz se so jaye ya bhool jaye, to jab yaad aaye padhle, ke wahi uska waqt hai."

Hadees 05:- Saheeh Muslim ki Riwaayat mein yeh bhi hai ke: sote mein (agar namaaz jaati rahi) to qusoor nahiin, qusoor to bedaari mein hai."

Mas'alah-01: Bila 'Uzr-e-Shara'ee Namaaz Qaza kar dena bahut sakht gunaah hai, us par Farz hai ke uski Qaza padhe aur sacche dil se Taubah kare, Taubah ya Hajj-e-Maqbool se gunaah-e-taakhir mu'aaf ho jayega. [Durr-e-Mukhtar]

Mas'alah-02: Taubah jab hi saheeh hai ke Qaza padhle. Usko to ada na kare, Taubah kiya jaye, yeh Taubah nahiin, ke woh Namaaz jo uske zimmah thi uska na padhna to ab bhi baaqi hai aur jab gunaah se baaz na aaya to Taubah kahaan hui. [Raddul-Muhtar] Hadees mein farmaya: "Gunaah par qaaim rah kar Istighfaar karne wala uske misl hai jo apne Rab (عز وجل) se Thatta (ya'ni mazaq) karta hai."

(Namaaz Qaza Karne Ke 'Uzr)

Mas'alah-03: Dushman ka khauf Namaaz Qaza kar dene ke liye 'uzr hai, maslan: musaafir ko chor aur daaku'oon ka saheeh andesha hai, to uski wajah se waqti Namaaz Qaza kar sakta hai, ba-sharte ke kisi tarah Namaaz padhne par qadir na ho aur agar sawaar hai aur sawaari par padh sakta hai agarche chalne hi ki haalat mein ya baith kar padh sakta hai to 'uzr na huwa. Yunhi agar Qiblah ko muh karta hai to dushman ka saamna hota hai, to jis rukh ban pade padhle ho jayegi, warnah Namaaz Qaza karne ka gunaah huwa.

[Raddul-Muhtaar]

Mas'alah-04: Janaayi (ya'ni daayi/baccha janaane waali) Namaaz padhegi to baccha ke mar jaane ka andesha hai, Namaaz Qaza karne ke liye yeh 'uzr hai. Baccha ka sar baahar aagaya aur Nifaas se peshtar (pahle) waqt khatm ho jayega, to is haalat mein bhi uski maa par Namaaz padhna Farz hai, na padhegi gunahgaar hogi, kisi bartan mein baccha ka sar rakh kar jis se usko sadma na pahunche Namaaz padhe, magar is tarkeeb (tareeqah) se padhne mein bhi baccha ke mar jaane ka andesha ho to taakhir mu'aaf hai, baa'd-e-nifaas (nifaas khatm ho jaane ke baa'd) is Namaaz ki Qaza padhe. [Raddul-

Muhtaar]

Mas'alah-05: Jis cheez ka Bandoon par hukm hai use waqt mein baja laane ko Ada kahte hain aur waqt ke baa'd 'amal mein laana Qaza hai aur agar is hukm ko baja laane mein koi kharaabi paida ho jaye to dubaarah woh kharaabi daf'ah karne ke liye karna I'aadah hai. [Durr-e-Mukhtaar]

Mas'alah-06: Waqt mein agar Tahreemah baandh liya to Namaaz Qaza na hui balke ada hai. [Durr-e-Mukhtaar] Magar Namaaz-e-Fajr va Jumu'ah va 'Eidain ke inme Salaam se pahle bhi agar waqt nikal gaya Namaaz jaati rahi.

Mas'alah-07: Sote mein ya bhoole se Namaaz Qaza ho gayi to uski Qaza padhni Farz hai, al-battah Qaza ka gunaah us par nahi, magar bedaar hone aur yaad aane par agar waqt-e-makruh na ho to usi waqt padhle taakhir Makruh hai, ke Hadees mein irshaad farmaya: "Jo Namaaz se bhool jaye ya so jaye to yaad aane par padhle ke wahi uska waqt hai." ['Aalamgiri; Waghairah] Magar dukhool-e-waqt ke baa'd (ya'ni waqt shuru' hone ke baa'd) so gaya phir waqt nikal gaya to qata'an (yaqeenan) gunahgaar huwa jabke jaagne par saheeh e'timaad (confidence) ya jagaane wala maujood na ho, balke

Fajr mein dukhool-e-waqt se pahle bhi sone ki ijaazat nahiñ ho sakti, jabke aksar hissah raat ka jaagne mein guzra aur zan (gumaan) hai ke ab so gaya to waqt mein aankh na khulegi (to sone ki ijaazat nahiñ).

Mas'alah-08: Koi so raha hai ya Namaaz padhna bhool gaya, to jise ma'loom ho us par Waajib hai ke sote ko jaga de aur bhoole huye ko yaad dila de. [Raddul-Muhtaar]

Mas'alah-09: Jab yeh andesha ho ke subh ki Namaaz jaati rahegi, to bila zaroorat-e-shar'iyyah use raat mein der tak jaagna mamnu' (mana') hai. [Raddul-Muhtaar]

Mas'alah-10: Farz ki Qaza Farz hai aur Waajib ki Qaza Waajib aur Sunnat ki Qaza Sunnat ya'ni woh Sunnatein jin ki Qaza hai maslan: Fajr ki Sunnatein jabke Farz bhi faut ho gaya ho aur Zohar ki pahli Sunnatein jabke Zohar ka waqt baaqi ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-11: Qaza ke liye koi waqt mu'ayyan (muqarrar/fixed) nahiñ 'umar mein jab padhega bari-uz-zimmah (zimmedaari se bari) ho jayega, magar tulu' va ghuroob aur zawaal ke waqt ke in waqtoñ mein Namaaz jaaiz nahiñ. ['Aalamgiri]

Mas'alah-12: Majnoon (paagal) ki haalat-e-junoon jo Namaazein faut huiñ, acche hone ke baa'd unki Qaza Waajib nahiñ, jabke Junoon Namaaz ke 6 waqt-e-kaamil tak baraabar raha ho. ['Aalamgiri]

Mas'alah-13: Jo shakhs معاذ الله Murtad ho gaya phir Islaam laya to zamaana-e-irtidaad (ya'ni islaam se phir jaane ke zamaana) ki Namaazoñ ki Qaza nahiñ aur Murtad hone se pahle zamaana-e-islaam mein jo Namaazein jaati rahi thiñ unki Qaza Waajib hai. [Raddul-Muhtaar]

(Note:-) Murtad ya'ni jo shakhs musalmaan hone ke baa'd phir se kaafir ho jaye use kahte haiñ).

Mas'alah-14: Daar-ul-Harb mein koi shakhs musalmaan huwa aur Ahkaam-e-Shar'iyyah, Namaaz, Rozah, Zakaat waghairaha ki usko ittila' na hui, to jab tak wahañ raha un dinoñ ki Qaza us par Waajib nahiñ aur jab Daar-ul-Islaam mein aagaya to ab jo Namaaz Qaza hogi use padhna Farz hai, ke Daar-ul-Islaam mein Ahkaam ka na jaanna 'uzr nahiñ aur kisi ek shakhs ne bhi use Namaaz Farz hone ki ittila' de di agarche faasiq ya baccha ya

‘aurat ya ghulaam ne, to ab jitni na padhega unki Qaza Waajib hai. Daar-ul-Islaam mein musalmaan huwa to jo Namaaz faut hui uski Qaza Waajib hai agarche kahe ke mujhe iska ‘ilm na tha. [Raddul-Muhtaar]

Mas`alah-15: Aisa Mareez ki ishaarah se bhi Namaaz nahi padh sakta, agar yeh haalat poore 6 waqt tak rahi, to is haalat mein jo Namaazein faut hui unki Qaza Waajib nahi. [‘Aalamgiri]

Mas`alah-16: Jo Namaaz jaisi faut hui uski Qaza waise hi padhi jayegi, maslan: Safar mein Namaaz Qaza hui to 4-Raka’at waali 2 (raka’at) hi padhi jayegi agarche Iqaamat ki haalat mein padhe aur Haalat-e-Iqaamat mein faut hui to 4-Raka’at waali ki Qaza 4-Raka’at hai agarche Safar mein padhe. Al-Battah Qaza padhne ke waqt koi ‘uzr hai to uska e’tibaar kiya jayega, maslan: jis waqt faut hui thi us waqt khada ho kar padh sakta tha aur ab Qiyaam nahi kar sakta, to baith kar padhe, ya is waqt ‘ishaarah hi se padh sakta tha to ‘ishaare se padhe aur sehat ke baa’d iska i’aadah nahi. [‘Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-17: Ladki Namaaz-e-‘Isha padh kar ya be-padhe soyi aankh khuli to ma’loom huwa ke pahla Haiz aaya, to us par woh ‘Isha Farz nahi aur agar Ehtilaam se baaligh hui to uska hukm woh hai jo ladke ka hai, pau phatne (ya’ni subh-e-sadiq hone) se pahle aankh khuli to us waqt ki Namaaz Farz hai agarche padh kar soyi aur pau phatne ke baa’d aankh khuli to ‘Isha ka i’aadah kare aur agar ‘umr se baaligh hui ya’ni uski ‘umr poore 15 saal ki ho gayi to jis waqt poore 15 saal ki hui us waqt ki Namaaz us par Farz hai agarche pahle padh chuki ho. [‘Aalamgiri; Waghairah]

(Qaza Namaaz Mein Tarteef Waajib Hai)

Mas`alah-18: Paanchon Farzon mein baaham (aapas mein) aur Farz va Witr mein Tarteef zaroori hai, ke pahle Fajr phir Zohar phir ‘Asr phir Maghrib phir ‘Isha phir Witr padhe, khwaah yeh sab Qaza hon ya baa’z Ada baa’z Qaza, maslan: Zohar ki Qaza ho gayi to farz hai ke use padh kar ‘Asr padhe, ya Witr Qaza ho gaya to use padh kar Fajr padhe, agar yaad hote huye ‘Asr ya Witr ki padhli to na-jaaiz hai. [‘Aalamgiri; Waghairah]

Mas`alah-19: Agar waqt mein itni gunjaish nahi ke Waqti aur Qazaayein sab padhle, to Waqti aur Qaza Namaazon mein jiski gunjaish ho padhe

baaqi mein Tarteef saaqt hai, maslan: Namaaz-e-'Isha va Witr Qaza ho gaye aur Fajr ke waqt mein 5-Raka'at ki gunjaish hai, to Witr aur Fajr padhe aur 6-Raka'at ki wus'at (gunjaish) hai to 'Isha va Fajr padhe. [Sharah-e-Wiqayyah]

Mas'alah-20: Tarteef ke liye Mutlaq waqt ka e'tibaar hai, Mustahab waqt hone ki zaroorat nahi, to jiski Zohar ki Namaaz Qaza ho gayi aur aaftaab zard (peela) hone se pahle Zohar se faarigh nahi ho sakta magar aaftaab doobne se pahle dono padh sakta hai, to Zohar padhe phir 'Asr. [Raddul-Muhtar]

Mas'alah-21: Agar waqt mein itni gunjaish hai ke mukhtasar taur par padhe to dono padh sakta hai aur 'umda tareeqah se padhe to dono Namaazon ki gunjaish nahi, to is soorat mein bhi Tarteef Farz hai aur ba-qadr-e-jawaaz jahan tak ikhtisaar kar sakta hai kare (ya'ni faraaiz aur waajibaat ada kare, sunnat aur mustahabbaat chhod de). [Aalamgiri]

Mas'alah-22: Waqt ki tangi se tarteef saaqt (mauqoof) hona us waqt hai ke shuru' karte waqt waqt tang ho, agar shuru' karte waqt gunjaish thi aur yeh yaad tha ke us waqt se peshtar (pahle) ki Namaaz Qaza ho gayi hai aur Namaaz mein tool diya (ya'ni daraaz kiya) ke ab waqt tang ho gaya to yeh Namaaz na hogi, haan agar tod kar phir se padhe to ho jayegi. Aur agar Qaza Namaaz yaad na thi aur Waqti Namaaz mein tool diya ke waqt tang ho gaya, ab yaad aayi to (waqti namaaz) ho gayi qata' na kare (ya'ni na tode). [Aalamgiri]

Mas'alah-23: Waqt tang hone na hone mein uske gumaan ka e'tibaar nahi balke yeh dekha jayega ke haqeeqatan waqt tang tha ya nahi, maslan: jiski Namaaz-e-'Isha Qaza ho gayi aur Fajr ka waqt tang hona gumaan karke Fajr ki padhli phir yeh ma'loom huwa ke waqt tang na tha, to Namaaz-e-Fajr na hui, ab agar dono ki gunjaish ho to 'Isha padh kar phir Fajr padhe, warnah Fajr padhle.

Agar dubaarah phir ghalti ma'loom hui to wahi hukm hai ya'ni dono padh sakta hai to dono padhe warnah sirf Fajr phir padhe aur agar Fajr ka i'aadah na kiya, 'Isha padhne laga aur ba-qadr-e-tashahhud baithne na paaya tha ke aaftaab nikal aaya, to Fajr ki Namaaz jo padhi thi ho gayi.

Yunhi agar Fajr ki Namaaz Qaza ho gayi aur Zohar ke waqt mein donoñ Namaazon ki gunjaish uske gumaan mein nahiñ hai aur Zohar padhli phir ma'loom huwa ke gunjaish hai, to Zohar na hui, Fajr padh kar Zohar padhe, yahañ tak ke agar Fajr padh kar Zohar ki 1-Raka'at padh sakta hai, to Fajr padh kar Zohar shuru' kare. [**Aalamgiri**]

Mas'alah-24: Jumu'ah ke din Fajr ki Namaaz Qaza ho gayi, agar Fajr padh kar Jumu'ah mein shareek ho sakht hai to Farz hai ke pahle Fajr padhe agarche Khutbah hota ho aur agar Jumu'ah na milega magar Zohar ka waqt baaqi rahega jab bhi Fajr padh kar Zohar padhe aur agar aisa hai ke Fajr padhne mein Jumu'ah bhi jaata rahega aur Jumu'ah ke saath waqt bhi khatm ho jayega, to Jumu'ah padhle phir Fajr padhe, is soorat mein Tarteef saaqit hai. [**Aalamgiri**]

Mas'alah-25: Agar waqt ki tangi ke sabab Tarteef saaqit ho gayi aur Waqti Namaaz padh raha tha ke Asnaa-e-Namaaz mein (namaaz ke dauraan) waqt khatm ho gaya, to Tarteef 'aud na karegi ya'ni Waqti Namaaz ho gayi. [**Aalamgiri**] Magar Fajr va Jumu'ah mein ke waqt nikal jaane se yeh khud hi nahiñ huiñ.

Mas'alah-26: Qaza Namaaz yaad na rahi aur Waqtiyah (ya'ni jis namaaz ka waqt tha) padhli, padhne ke baa'd (qaza) yaad aayi to Waqtiyah ho gayi aur padhne mein yaad aayi to gayi (ya'ni waqtiyah na hui). [**General-books**]

Mas'alah-27: Apne ko ba-wuzu gumaan karke Zohar padhi phir Wuzu karke 'Asr padhi, phir ma'loom huwa ke Zohar mein Wuzu na tha, to 'Asr ki ho gayi sirf Zohar ka i'aadah kare. [**Aalamgiri**]

Mas'alah-28: Fajr ki Namaaz Qaza ho gayi aur yaad hote huye Zohar ki padhli phir Fajr ki padhi, to Zohar ki na hui, 'Asr padhte waqt Zohar ki yaad thi magar apne gumaan mein Zohar ko jaaiz samjha tha, to 'Asr ki ho gayi, gharz yeh hai ke farziyat-e-tarteef se jo na-waaqif hai uska hukm bhoolne waale ki misl hai, ke uski Namaaz ho jayegi. [**Durr-e-Mukhtaar**]

Mas'alah-29: 6 Namaazein jiski Qaza ho gayiñ ke chhati ka waqt khatm ho gaya us par Tarteef Farz nahiñ, ab agarche bawajood-e-waqt ki gunjaish aur yaad ke Waqti padhega ho jayegi, khwaah woh sab ek saath Qaza huiñ

maslan ek-dam se 6 waqtoñ ki na padhiñ, ya mutafarriq (alag-alag) taur par Qaza huiñ maslan: 6 din Fajr ki Namaaz na padhi aur baaqi Namaazeiñ padhta raha magar inke padhte waqt woh Qazaayeñ (qaza namaazeiñ) bhoola huwa tha khwaah woh sab puraani hoñ ya baa'z nayi baa'z puraani maslan: ek mahina ki Namaaz na padhi phir padhni shuru' ki, phir 1 waqt ki Qaza ho gayi, to iske baa'd ki Namaaz ho jayegi agarche iska Qaza hona yaad ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-30: Jab 6 Namaazeiñ Qaza hone ke sabab Tarteef saaqit ho gayi, to inme se agar baa'z padhli ke 6 se kam rah gayiñ to woh Tarteef 'aud na karegi ya'ni inme se agar 2 baaqi hoñ to bawajood yaad ke Waqti Namaaz ho jayegi, al-battah agar sab Qazaayeñ padhliñ to ab phir Saahib-e-Tarteef ho gaya, ke ab agar koi Namaaz Qaza ho gayi to ba-sharaa'it-e-saabiqa (ya'ni guzri hui sharaa'it ke saath) use padh kar Waqti padhe warnah na hogi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-31: Yunhi agar bhoolne ya tangi-e-waqt (waqt ki tangi) ke sabab Tarteef saaqit ho gayi, to woh bhi 'aud na karegi, maslan: bhool kar Namaaz padhli ab yaad aaya to Namaaz ka i'aadah nahiñ agarche waqt meiñ bahut kuch gunjaish ho. [Durr-e-Mukhtaar]

Mas'alah-32: Bawajood-e-yaad aur gunjaish-e-waqt ke Waqti Namaaz ki nisbat jo kaha gaya ke na hogi is se muraad yeh hai ke woh Namaaz mauqoof hai, agar Waqti padhta gaya aur Qaza rahne di, to jab donoñ milaakar 6 ho jayengi ya'ni chhati ka waqt khatm ho jayega to sab saheeh ho gayiñ aur agar is darmiyaan meiñ Qaza padhli to sab (namaazeiñ) gayiñ ya'ni Nafl ho gayiñ, sabko phir se padhe. [Durr-e-Mukhtaar]

Mas'alah-33: Baa'z (kuch) Namaaz padhte waqt Qaza yaad thi aur baa'z meiñ yaad na rahi, to jinme Qaza yaad hai unme 5`wiñ ka waqt khatm ho jaye ya'ni Qaza sameth chhati ka waqt ho jaye to ab sab ho gayiñ aur jinke ada karte waqt Qaza ki yaad na thi unka e'tibaar nahiñ. [Raddul-Muhtaar]

Mas'alah-34: 'Aurat ki ek Namaaz Qaza hui uske baa'd Haiz aagaya, to Haiz se paak ho kar pahle Qaza padhle phir Waqti padhe, agar Qaza yaad hote huye Waqti padhegi (waqti) na hogi, jabke waqt meiñ gunjaish ho. [Aalamgiri]

(Qaza-e-'Umri Ke Masaail)

Mas'alah-35: Jiske zimmah Qaza Namaazein hoñ agarche unka padhna jald se jald Waajib hai, magar baal-bacchoñ ki khurd-o-nosh (parwarish waghairah) aur apni zarooriyaat ki faraahami ke sabab taakhir jaaiz hai, to kaarobaar bhi kare aur jo waqt fursat ka mile usme Qaza padhta rahe yahañ tak ke poori ho jayein. [Durr-e-Mukhtaar]

Mas'alah-36: Qaza Namaazein Nawaafil se Aham haiñ ya'ni jis waqt Nafil padhta hai unhein chhod kar unke badle Qazaayein padhe ke bari-uz-zimmah (zimmedaari se bari) ho jaye, al-battah Taraweesh aur 12-Raka'tein Sunnat-e-Muakkadah ki na chhode. [Raddul-Muhtaar]

Mas'alah-37: Mannat ki Namaaz mein kisi khaas waqt ya din ki qaid lagaayi, to usi waqt ya din mein padhni Waajib hai warnah Qaza ho jayegi aur agar waqt ya din mu'ayyan (muqarrar/tai) nahiñ to gunjaaish hai. [Durr-e-Mukhtaar]

Mas'alah-38: Kisi shakhs ki ek Namaaz Qaza ho gayi aur yeh yaad nahiñ ke kaunsi Namaaz thi, to ek din ki Namaazein padhe. Yunhi agar 2 Namaazein 2 din mein Qaza huiñ to donoñ dinoñ ki sab Namaazein padhe. Yunhi 3 din ki 3 Namaazein aur 5 din ki 5 Namaazein. ['Aalamgiri]

Mas'alah-39: Ek din 'Asr ki aur ek din Zohar ki Qaza ho gayi aur yeh yaad nahiñ ke pahle din ki kaun Namaaz hai, to jidhar tabee'at jame use pahli qaraar de aur kisi taraf dil nahiñ jamta to jo chahe pahle padhe, magar dusri padhne ke baa'd jo pahle padhi hai phere (ya'ni pahli phir padhe) aur behtar yeh hai ke pahle Zohar padhe phir 'Asr phir Zohar ka i'aadah aur agar pahle 'Asr padhi phir Zohar phir 'Asr ka i'aadah kiya to bhi harj nahiñ. ['Aalamgiri]

Mas'alah-40: 'Asr ki Namaaz padhne mein yaad aaya ke Namaaz ka ek Sajdah rah gaya magar yeh yaad nahiñ ke usi Namaaz ka rah gaya ya Zohar ka, to jidhar dil jame us par 'amal kare aur kisi taraf na jame to 'Asr poori karke aakhir mein ek Sajdah karle, phir Zohar ka i'aadah kare phir 'Asr ka aur i'aadah na kiya to bhi harj nahiñ. ['Aalamgiri]

(Namaaz Ke Fidyah Ke Masaail)

Mas'alah-41: Jiski Namaazein Qaza ho gayin aur Intiqaal ho gaya, to agar wasiyyat kar gaya aur maal bhi chhoda to uski tihaayi ($\frac{1}{3}$) se har Farz va Witr ke badle nisf saa' gehun ya 1 saa' jau Tasadduq (saddqah) karein. Aur maal na chhoda aur Wurasa (waariseen) Fidyah dena chahein, to kuch maal apne paas se ya qarz lekar Miskeen par Tasadduq karke uske qabzah mein dein aur Miskeen apni taraf se use Hibah (ya'ni tohfa) karde aur yeh qabzah bhi karle phir yeh Miskeen ko de, yunhi laut-phar karte rahein yahaan tak ke sabka Fidyah ada ho jaye. Aur agar maal chhoda magar woh na-kaafi hai jab bhi yahi karein aur agar wasiyyat na ki aur Wali apni taraf se bataure ehsaan Fidyah dena chahe to de aur agar maal ki tihaayi ba-qadr-e-kaafi hai aur wasiyyat yeh ki: ke isme se thoda lekar laut-phar karke Fidyah poora kar lein aur baaqi ko Wurasa ya aur koi le le, to gunahgaar huwa.

[Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-42: Mayyit ne Wali ko apne badle Namaaz padhne ki wasiyyat ki aur Wali ne padh bhi li, to yeh na kaafi hai. Yunhi agar marz ki haalat mein Namaaz ka Fidyah diya to ada na huwa. [Durr-e-Mukhtaar]

Mas'alah-43: Baa'z na-waaqif yun Fidyah dete hain ke Namaazon ke Fidyah ki qeemat laga kar sab ke badle mein Qur'aan-e-Majeed dete hain, is tarah kull Fidyah ada nahin hota yeh mahaz be-asl baat hai, balke sirf utna hi ada hoga jis qeemat ka Mus'haf-Shareef (Qur'aan-e-Paak) hai.

Mas'alah-44: Shaafa'ee-ul-Mazhab ki Namaaz Qaza hui uske baa'd Hanafi ho gaya, to Hanafiyon ke taur par Qaza padhe. ['Aalamgiri]

Mas'alah-45: Jiski Namaazon mein Nuqsan va Karaahat ho woh tamaam 'umr ki Namaazein phere to acchi baat hai aur koi kharaabi na ho to na chahiye aur kare to Fajr va 'Asr ke baa'd na padhe aur tamaam Raka'tein bhari padhe (ya'ni tamaam raka'ton mein qira'at kare) aur Witr mein Qunoot padh kar teesri ke baa'd Qa'dah kare phir ek aur milaaye ke 4 ho jayein.

['Aalamgiri]

Mas'alah-46: Qaza-e-'Umri ke Shab-e-Qadr ya akheer Jumu'ah-e-Ramzaan mein Jama'at se padhte hain aur ya samajhte hain ke 'umr bhar ki Qazaayein isi ek Namaaz se ada ho gayin, yeh baatil-e-mahaz hai.

Chapter: 05

SAJDA-E-SAHW KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka..... 71
- ❖ Masaail..... 71

Sajda-e-Sahw Ka Bayaan:-

Hadees 01:- Hadees mein hai: "Ek baar **Huzoor** (ﷺ) 2-Raka'at padh kar khade ho gaye baithe nahiñ, phir Salaam ke baa'd Sajda-e-Sahw kiya." Is Hadees ko Tirmizi ne Mughirah Bin Shu'bah (رضي الله عنه) se Riwaayat kiya aur farmaya ke yeh Hadees Hasan Saheeh hai.

Mas'alah-01: Waajibaat-e-Namaaz mein jab koi Waajib bhoole se rah jaye to uski Talaafi (ya'ni kami ko poora karne) ke liye sajda-e-sahw Waajib hai. Uska tareeqah yeh hai ke At-Tahiyyaat ke baa'd dahiñ taraf (right-side) Salaam pher kar 2 Sajde kare phir Tashahhud waghairah padh kar Salaam phere. [General Books; Durr-e-Mukhtaar]

Mas'alah-02: Agar baghair Salaam phere Sajde kar liye kaafi haiñ, magar aisa karna Makruh-e-Tanzeehi hai. [Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-03: Qasdan (jaanboojh kar) Waajib tark kiya to sajda-e-sahw se woh nuqsaan dafa' na hoga balke (namaaz ka) i'aadah (dubaarah ada karna) Waajib hai. Yunhi agar Sahwan (bhool kar) Waajib tark huwa aur sajda-e-sahw na kiya, jab bhi (namaaz ka) i'aadah Waajib hai. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-04: Koi aisa Waajib tark huwa jo Waajibaat-e-Namaaz se nahiñ balke uska wujoob Amr-e-Khaarij se ho (ya'ni namaaz ke baahar woh cheez waajib hai) to sajda-e-sahw Waajib nahiñ, maslan: khilaaf-e-tarteeb Qur'aan-e-Majeed padhna tark-e-waajib hai magar muwaafiq-e-tarteeb (qur'aan tarteeb se) padhna waajibaat-e-tilaawat se hai waajibaat-e-namaaz se nahiñ lihaaza sajda-e-sahw nahiñ. [Raddul-Muhtaar]

Mas'alah-05: Farz tark ho jaane se Namaaz jaati rahti hai sajda-e-sahw se uski Talaafi (compensation) nahiñ ho sakti lihaaza (namaaz) phir padhe aur Sunan va Mustahabbaat maslan: Ta'wooz va Tasmiyah, Sana, Aameen, Takbeer-e-Intiqaal, Tasbeehaat ke tark se bhi sajda-e-sahw nahiñ balke Namaaz ho gayi. [Raddul-Muhtaar; Ghunyah] Magar (namaaz ka) i'aadah Mustahab hai, Sahwan (bhool kar) tark kiya ho ya Qasdan (jaanboojh kar).

Mas'alah-06: Sajda-e-Sahw us waqt Waajib hai ke waqt mein gunjaish ho aur agar na ho maslan: Namaaz-e-Fajr mein Sahw waaqe' huwa aur pahla

Salaam phera aur Sajdah abhi na kiya ke aafat tulu' kar aaya to sajda-e-sahw saaqit ho gaya. Yunhi agar Qaza padhta tha aur Sajdah se pahle qars-e-aafat (sooraj ki tikiya) zard (peela) ho gaya Sajdah (ya'ni sajda-e-sahw) saaqit ho gaya. Jumu'ah ya 'Eidain ka waqt jaata rahega jab bhi yahi hukm hai. [**'Aalamgiri; Raddul-Muhtaar**]

Mas'alah-07: Jo cheez Maane'-e-Bina hai, maslan: kalaam (baat-cheet) waghairah Munaafi-e-Namaaz (namaaz todne wala kaam) agar Salaam ke baa'd paayi gayi, to ab sajda-e-sahw nahi ho sakta. [**'Aalamgiri; Raddul-Muhtaar**]

Mas'alah-08: Sajda-e-Sahw ka saaqit hona agar uske fe'l se hai, to i'aadah Waajib hai warnah nahi. [**Raddul-Muhtaar**]

(Note:-) Yeh 'Allamah Shaami ki bahes hai aur Aa'la Hazrat ne Haashiya-e-Raddul-Muhtaar mein yeh saabit kiya ke bahar-haal i'aadah hai).

Mas'alah-09: Farz va Nafl dono ka ek hukm hai ya'ni Nawaafil mein bhi Waajib tark hone se sajda-e-sahw Waajib hai. [**'Aalamgiri**]

Mas'alah-10: Nafl ki 2-Raka'tein padhein aur unme Sahw huwa phir usi par Bina karke 2-Raka'tein aur padhein to sajda-e-sahw kare aur Farz mein Sahw huwa tha aur us par qasdan (jaanboojh kar) Nafl ki Bina ki to sajda-e-sahw nahi balke Farz ka i'aadah kare. Aur agar us Farz ke saath sahan (bhool kar) Nafl milaaya ho maslan: 4-Raka'at par Qa'dah karke khada ho gaya aur 5'win ka Sajdah kar liya to 1-Raka'at aur milaaye ke yeh 2 Nafl ho jayein aur inme sajda-e-sahw kare. [**Raddul-Muhtaar**]

Mas'alah-11: Sajda-e-Sahw ke baa'd bhi At-Tahiyyaat padhna Waajib hai At-Tahiyyaat padh kar Salaam phere aur behtar yeh hai ke dono Qa'don mein Durood-Shareef bhi padhe. [**'Aalamgiri**] Aur yeh bhi ikhtiyaar hai ke pahle Qa'dah mein At-Tahiyyaat va Durood padhe aur dusre mein sirf At-Tahiyyaat.

Mas'alah-12: Sajda-e-Sahw se woh pahla Qa'dah baatil na huwa magar phir Qa'dah karna Waajib hai aur agar Namaaz ka koi Sajdah baaki rah gaya tha Qa'dah ke baa'd usko kiya ya Sajdah-e-Tilaawat kiya, to woh Qa'dah jaata raha. Ab phir Qa'dah Farz hai, ke baghair Qa'dah Namaaz khatm kardi to (namaaz) na hui aur pahli soorat mein ho jayegi magar Waajib-ul-I'aadah. [**Durr-e-Mukhtaar; Waghairah**]

Mas'alah-13: Ek Namaaz mein chand Waajib tark huye to wahi 2 Sajde sab ke liye kaafi hain. [Raddul-Muhtaar; Waghairah]

Waajibaat-e-Namaaz ka mufassal bayaan peshtar (teesre hisse mein) ho chuka hai, magar tafseel-e-ahkaam ke liye i'aadah (dohra lena) behtar. Waajib ki taakhir, Rukn ki taqdeem (ya'ni sajdah pahle karna phir ruku' karna waghairah) ya taakhir, ya usko mukarrar karna (ya'ni dubaarah karna), ya Waajib mein taghyeer (ya'ni tabdeeli), yeh sab bhi Tark-e-Waajib hain.

Mas'alah-14: Farz ki pahli 2-Raka'ton mein aur Nafl va Wirt ki kisi Raka'at mein Surah-e-Alhamd ki 1 Aayat bhi rah gayi, ya Surat se peshtar (pahle) 2 baar Alhamdu padhi, ya Surat milaana bhool gaya, ya Surat ko Faatiha par muqaddam kiya (ya'ni pahle surat phir faatiha padhi), ya Alhamdu ke baa'd 1 ya 2 chhoti Aayatein padh kar Ruku' mein chala gaya phir yaad aaya aur laut aur 3 Aayatein padh kar Ruku' kiya, to in sab sooraton mein sajdah-e-sahw Waajib hai. [Durr-e-Mukhtaar; 'Aalamgiri]

Mas'alah-15: Alhamdu ke baa'd Surat padhi uske baa'd phir Alhamdu padhi to sajdah-e-sahw Waajib nahi. Yunhi Farz ki pichhli (ya'ni teesri aur chauthi) Raka'ton mein Faatiha ki takraar (repetition) se mutlaqan (bilkul) sajdah-e-sahw Waajib nahi aur agar pahli Raka'ton mein (ya'ni pahli aur dusri mein) Alhamdu ka ziyadah hissah padh liya tha, phir i'aadah kiya to sajdah-e-sahw Waajib hai. ['Aalamgiri]

Mas'alah-16: Alhamdu padhna bhool gaya aur Surat shuru' kardi aur ba-qadre 1 Aayat ke padhli, ab yaad aaya to Alhamdu padh kar Surat padhe aur Sajdah Waajib hai. Yunhi agar Surat ke padhne ke baa'd, ya Ruku' mein, ya Ruku' se khade hone ke baa'd yaad aaya, to phir Alhamdu padh kar Surat padhe aur Ruku' ka i'aadah kare aur sajdah-e-sahw kare. ['Aalamgiri]

Mas'alah-17: Farz ki pichhli (ya'ni teesri ya chauthi) Raka'ton mein Surat milaayi to sajdah-e-sahw nahi aur Qasdan (jaanboojh kar) milaayi jab bhi harj nahi, magar Imaam ko (milaana) na chahiye. Yunhi agar pichhli (ya'ni teesri aur chauthi raka'at) mein Alhamdu na padhi jab bhi sajdah-e-sahw nahi aur Ruku' va Sujood va Qa'dah mein Qur'aan padha to Sajdah Waajib hai. ['Aalamgiri]

Mas'alah-18: Aayat-e-Sajdah padhi aur Sajdah karna bhool gaya, to Sajdah-e-Tilaawat ada kare aur sajda-e-sahw kare. [**Aalamgiri**]

Mas'alah-19: Jo fe'l Namaaz mein mukarrar hai unme Tarteef Waajib hai, lihaaza Khilaaf-e-Tarteef fe'l waqae' ho to sajda-e-sahw kare, maslan: Qira'at se pahle Ruku' kar diya aur Ruku' ke baad Qira'at na ki to Namaaz faasid ho gayi, ke Farz tark ho gaya aur agar Ruku' ke baad Qira'at to ki magar phir Ruku' na kiya, to (namaaz) faasid ho gayi, ke Qira'at ki wajah se Ruku' jaata raha aur agar ba-qadr-e-farz Qira'at karke Ruku' kiya magar Waajib-e-Qira'at ada na huwa maslan: Alhamdu na padhi ya Surat na milaayi, to hukm yahi hai ke laute aur Alhamdu ya Surat padh kar Ruku' kare aur sajda-e-sahw kare aur agar dubaarah Ruku' na kiya to Namaaz jaati rahi ke pahla Ruku' jaata raha tha. [**Raddul-Muhtaar**]

Mas'alah-20: Kisi Raka'at ka koi Sajdah rah gaya aakhir mein yaad aaya to Sajdah karke phir At-Tahiyyaat padh kar sajda-e-sahw kare aur Sajdah ke pahle jo Af'aal-e-Namaaz ada kiye baatil na honge, hain agar Qa'dah ke baad woh Namaaz wala Sajdah kiya to sirf woh Qa'dah jaata raha. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-21: Ta'deel-e-Arkaan bhool gaya sajda-e-sahw Waajib hai. [**Aalamgiri**]

(Note:- Ta'deel-e-Arkaan: ya'ni Ruku', Sajdah, Qaumah aur Jalsah mein kam az kam 1 baar Subhaanallah kahne ki miqdaar thaherna).

Mas'alah-22: Farz mein Qa'dah-e-Ula bhool gaya, to jab tak seedha khada na huwa laut aaye aur sajda-e-sahw nahin, aur agar seedha khada ho gaya to na laute aur aakhir mein sajda-e-sahw kare, aur agar seedha khada ho kar lauta to sajda-e-sahw kare aur Sahi-Mazhab mein Namaaz ho jayegi magar gunahgaar huwa, lihaaza hukm hai ke laute to fauran khada ho jaye. [**Durr-e-Mukhtaar; Ghunyah**]

Mas'alah-23: Agar Muqtadi bhool kar khada ho gaya to zaroor hai ke laut ke aaway, taake Imaam ki mukhaalifat (opposition) na ho. [**Durr-e-Mukhtaar**]

Mas'alah-24: Qa'dah-e-Akheerah bhool gaya to jab tak us Raka'at ka Sajdah na kiya ho laut aaye aur sajda-e-sahw kare aur agar Qa'dah-e-Akheerah mein baitha tha, magar ba-qadr-e-tashahhud na huwa tha ke khada ho gaya to laut aaye aur woh jo pahle kuch der tak baitha tha mahsoob (shumaar)

hoga ya'ni lautne ke baa'd jitni der tak baitha yeh aur pahle ka Qa'dah donoñ milkar agar ba-qadr-e-tashahhud ho gaye Farz ada ho gaya, magar sajda-e-sahw is soorat mein bhi Waajib hai. Aur agar us Raka'at ka Sajdah kar liya to Sajdah se sar uthaate hi woh Farz Nafl ho gaya, lihaaza agar chahe to 'alaawah Maghrib ke aur Namaazoñ mein 1-Raka'at aur milaale ke Shufah (2-raka'at ko milaakar 1 shufah kahte haiñ) poora ho jaye aur Taaq Raka'at (maslan: 3-5) na rahe, agarche woh Namaaz-e-Fajr ya 'Asr ho, Maghrib mein aur na milaaye ke 4 poori ho gayiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-25: Nafl ka har Qa'dah Qa'dah-e-Akheerah hai ya'ni Farz hai, agar Qa'dah na kiya aur bhool kar khada ho gaya, to jab tak us Raka'at ka Sajdah na karle laut aaye aur sajda-e-sahw kare aur Waajib-e-Namaaz maslan Witr Farz ke hukm mein hai, lihaaza Witr ka Qa'dah-e-Ula bhool jaye to wahi hukm hai jo Farz ke Qa'dah-e-Ula bhool jaane ka hai. [Durr-e-Mukhtaar]

Mas'alah-26: Agar ba-qadr-e-tashahhud Qa'dah-e-Akheerah kar chuka hai aur khada ho gaya to jab tak us Raka'at ka Sajdah na kiya ho laut aaye aur sajda-e-sahw karke Salaam pher de aur agar Qiyaam hi ki haalat mein Salaam pher diya to bhi Namaaz ho jayegi magar Sunnat tark hui aur is soorat mein agar Imaam khada ho gaya to Muqtadi uska saath na dein balke baithe huye intizaar karein, agar laut aaya saath ho lein aur na lauta aur (imaam ne) Sajdah kar liya to Muqtadi Salaam pher dein aur Imaam 1-Raka'at aur milaaye ke yeh 2 Nafl ho jayein aur sajda-e-sahw karke Salaam phere aur yeh 2-Raka'tein Sunnat-e-Zohar ya 'Isha ke qaaim maqaam na hongy. Aur agar in 2-Raka'ton mein kisi ne Imaam ki Iqtida ki ya'ni ab shaamil huwa to yeh Muqtadi bhi 6 (raka'at) padhe aur agar usne tod di to 2-Raka'at ki Qaza padhe aur agar Imaam chauthi (raka'at) par na baitha tha to yeh Muqtadi 6-Raka'at ki Qaza padhe. Aur agar Imaam ne in Raka'ton ko faasid kar diya to us (muqtadi) par mutlaqan (bilkul) Qaza nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-27: Chauthi (raka'at) par Qa'dah karke khada ho gaya aur kisi Farz padhne waale ne iski Iqtida ki, to Iqtida saheeh nahiñ agarche laut aaya, aur Qa'dah na kiya tha to jab tak 5`wiñ ka Sajdah na kiya Iqtida kar sakta hai, ke abhi tak Farz hi mein hai. [Raddul-Muhtaar]

Mas'alah-28: 2-Raka'at ki niyyat thi aur unme Sahw huwa aur dusri ke Qa'dah mein sajda-e-sahw kar liya, to is par Nafl ki "Bina" Makruh-e-Tahreemi hai. [Durr-e-Mukhtaar]

Mas'alah-29: Musaafir ne sajda-e-sahw ke baa'd Iqaamat ki niyyat ki to 4 (raka'at) padhna Farz hai aur aakhir mein sajda-e-sahw ka i'aadah kare. [Durr-e-Mukhtaar]

Mas'alah-30: Qa'dah-e-Ula mein Tashahhud ke baa'd itna padha **اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ** (Allahumma Salli 'Ala Muhammad) to sajda-e-sahw Waajib hai, is wajah se nahiin ke Durood-Shareef padha balke is wajah se ke teesri (raka'at) ke Qiyaam mein taakhir hui, to agar itni der tak sukoot kiya (ya'ni chup raha) jab bhi sajda-e-sahw Waajib hai, jaise Qa'dah va Ruku' va Sujood mein Qur'aan padhne se sajda-e-sahw Waajib hai, haalaan ke woh Kalaam-e-Ilaahi hai. Imaam-e-Aa'zam (رحمته الله) ne **Nabi** (صلوات الله عليه) ko khwaab mein dekha, **Huzoor** (صلوات الله عليه) ne irshaad farmaya: "Durood padhne waale par tumne kyun Sajda Waajib bataaya?." 'Arz ki: is liye ke usne bhool kar padha, **Huzoor** (صلوات الله عليه) ne Tahseen farmaayi. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

Mas'alah-31: Kisi Qa'dah mein agar Tashahhud (At-Tahiyyaat) mein se kuch rah gaya, sajda-e-sahw Waajib hai, Namaaz-e-Nafl ho ya Farz. ['Aalamgiri]

Mas'alah-32: Pahli 2 Raka'ton ke Qiyaam mein Alhamdu ke baa'd Tashahhud padha sajda-e-sahw Waajib hai aur Alhamdu se pahle padha to nahiin. ['Aalamgiri]

Mas'alah-33: Pichhli (ya'ni teesri aur chauthi) Raka'ton ke Qiyaam mein Tashahhud padha to Sajdah (ya'ni sajda-e-sahw) Waajib na huwa aur agar Qa'dah-e-Ula mein chand baar Tashahhud padha Sajdah Waajib ho gaya. ['Aalamgiri]

Mas'alah-34: Tashahhud (At-Tahiyyaat) padhna bhool gaya aur Salaam pher diya, phir yaad aaya to laut aaye Tashahhud padhe aur sajda-e-sahw kare. Yunhi agar Tashahhud ki jagah Alhamdu padhi Sajdah Waajib ho gaya. ['Aalamgiri]

Mas'alah-35: Ruku' ki jagah Sajdah kiya, ya Sajdah ki jagah Ruku', ya kisi aise Rukn ko dubaarah kiya jo Namaaz mein mukarrar mashru' na tha (ya'ni shari'at me dubaarah karne ki ijaazat na thi), ya kisi Rukn ko muqaddam

ya muakhkhar (aage ya peeche) kiya, to in sab sooratoñ mein sajda-e-sahw Waajib hai. [**Aalamgiri**]

Mas'alah-36: Qunoot ya Takbeer-e-Qunoot ya'ni Qira'at ke baa'd Qunoot ke liye jo Takbeer kahi jaati hai bhool gaya sajda-e-sahw kare. [**Aalamgiri**]

Mas'alah-37: 'Eidain ki sab Takbeerein, ya baa'z (takbeerein) bhool gaya, ya zaaid kahiñ, ya ghair-mahal (alag-jagah/be-mauqa') mein kahiñ, in sab sooratoñ mein sajda-e-sahw Waajib hai. [**Aalamgiri**]

Mas'alah-38: Imaam Takbiraat-e-'Eidain bhool gaya aur Ruku' mein chala gaya to laut aaye aur Masbooq Ruku' mein shaamil huwa to Ruku' hi mein Takbeerein kahle. [**Aalamgiri**] 'Eidain mein dusri Raka'at ki Takbeer-e-Ruku' bhool gaya to sajda-e-sahw Waajib hai aur pahli Raka'at ki Takbeer-e-Ruku' bhoola to (sajda-e-sahw waajib) nahiñ. [**Aalamgiri**]

Mas'alah-39: Jumu'ah va 'Eidain mein Sahw waaqe' huwa aur Jama'at Kaseer (ya'ni badi jama'at) ho to behtar yeh hai ke sajda-e-sahw na kare. [**Aalamgiri; Raddul-Muhtaar**]

Mas'alah-40: Imaam ne Jahri Namaaz (ya'ni jisme qira'at buland aawaaz se hoti hai) mein ba-qadr-e-jawaaz-e-namaaz ya'ni ek Aayat aahistah padhi, ya Sirri mein Jahr se, to sajda-e-sahw Waajib hai. Aur ek Kalimah Aahistah ya Jahr se padha to mu'aaf hai. [**Aalamgiri; Raddul-Muhtaar; Raddul-Muhtaar; Ghunyah**]

Mas'alah-41: Munfarid (tanha namaaz padhne waale) ne Sirri Namaaz mein Jahr se padha to sajda-e-sahw Waajib hai. Aur Jahri (namaaz) mein Aahistah to (waajib) nahiñ. [**Raddul-Muhtaar**]

Mas'alah-42: Sana va Du'a va Tashahhud (At-Tahiyyaat) buland aawaaz se padha to Khilaaf-e-Sunnat huwa magar sajda-e-sahw Waajib nahiñ. [**Raddul-Muhtaar**]

Mas'alah-43: Qira'at waghairah kisi mauqa' par sochne laga ke ba-qadre 1 Rukn ya'ni 3 baar Subhaanallah kahne ke waqfah (gap) huwa sajda-e-sahw Waajib hai. [**Raddul-Muhtaar**]

Mas'alah-44: Imaam se Sahw huwa aur sajda-e-sahw kiya, to Muqtadi par bhi Sajdah Waajib hai, agarche Muqtadi Sahw waaqe' hone ke baa'd Jama'at mein shaamil huwa aur agar Imaam se Sajdah saaqit ho gaya to Muqtadi se

bhi saaqit (ho gaya), phir agar Imaam se saaqit hona uske kisi fe'l ke sabab ho to Muqtadi par bhi Namaaz ka i'aadah Waajib warnah mu'aaf. [Raddul-Muhtaar]

Mas'alah-45: Agar Muqtadi se Ba-Haalat-e-Iqtida (iqtida ki haalat mein) Sahw waaqe' huwa to sajda-e-sahw Waajib nahiñ. [General-Books]

(Note:- Aur i'aadah bhi uske zimmah nahiñ كما حققناه في فتاونا).

Mas'alah-46: Masbooq Imaam ke saath sajda-e-sahw kare agarche uske shareek hone se pahle Sahw huwa ho aur agar Imaam ke saath Sajdah na kiya aur maa-baqi (ya'ni uski baaqi raka'at) padhne khada ho gaya, to aakhir mein sajda-e-sahw kare aur agar us Masbooq se apni Namaaz mein bhi Sahw huwa, to aakhir ke yahi Sajde us Sahw-e-Imaam ke liye bhi kaafi haiñ. [Aalamgiri; Raddul-Muhtaar]

Mas'alah-47: Masbooq ne apni Namaaz bachaane ke liye Imaam ke saath sajda-e-sahw na kiya ya'ni jaanta hai ke agar Sajdah karega to Namaaz jaati rahegi, maslan: Namaaz-e-Fajr mein aaftaab tulu' ho jayega, ya Jumu'ah mein Waqt-e-'Asr aa jayega, ya Ma'zoor hai aur waqt khatam ho jayega, ya Mozah par Masah ki muddat guzar jayegi, to in sooraton mein Imaam ke saath Sajdah na karne mein karaahat nahiñ. Balke ba-qadr-e-tashahhud baithne ke baa'd khada ho jaye. [Ghunyah]

Mas'alah-48: Masbooq ne Imaam ke Sahw mein Imaam ke saath sajda-e-sahw kiya, phir jab apni padhne khada huwa aur usme bhi Sahw huwa, to usme bhi sajda-e-sahw kare. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-49: Masbooq ko Imaam ke saath Salaam pherna jaaiz nahiñ, agar Qasdan (jaanboojh kar) pherega Namaaz jaati rahegi aur agar Sahwan (bhool kar) phera aur salaam Imaam ke saath ma'an bila-waqfah tha (ya'ni imaam ke saath fauran salaam phera bina waqfah ke), to is par sajda-e-sahw Waajib nahiñ aur agar salaam Imaam ke kuch bhi baa'd phera, to khada ho jaye apni Namaaz poori karke sajda-e-sahw kare. [Raddul-Muhtaar; Waghairah]

Mas'alah-50: Imaam ke ek Sajdah karne ke baa'd shareek huwa to dusra Sajdah Imaam ke saath kare aur pahle ki Qaza nahiñ aur agar donoñ Sajdon ke baa'd shareek huwa to Imaam ke Sahw ka iske zimmah koi Sajdah nahiñ. [Raddul-Muhtaar]

Mas`alah-51: Imaam ne Salaam pher diya aur Masbooq apni (namaaz) पूरी karne khada huwa, ab Imaam ne sajda-e-sahw kiya, to jab tak Masbooq ne us Raka'at ka Sajdah na kiya ho laut aaye aur Imaam ke saath Sajdah kare, jab Imaam Salaam phere to ab apni padhe aur pahle jo Qiyaam va Qira'at va Ruku' kar chuka hai uska shumaar na hoga balke ab phir se woh af'aal kare aur agar na lauta aur apni padhli to aakhir mein sajda-e-sahw kare aur agar is Raka'at ka Sajdah kar chuka hai to na laute, lautega to Namaaz faasid ho jayegi. [**Aalamgiri**]

Mas`alah-52: Imaam ke Sahw se Laahiq par bhi sajda-e-sahw Waajib hai, magar Laahiq apni aakhir Namaaz mein sajda-e-sahw karega aur agar Imaam ke saath agar Sajdah kiya to aakhir mein i'aadah (dubaarah ada) kare. [**Durr-e-Mukhtaar**]

(Note:- Laahiq woh ke Imaam ke saath pahli Raka'at mein shareek (shaamil) huwa, magar Iqtida ke baa'd uski kul Raka'tein ya baa'z faut ho gayin, khwaah 'uzr se ya bila-'uzr).

Mas`alah-53: Agar 3-Raka'at mein Masbooq huwa aur 1-Raka'at mein Laahiq, to 1-Raka'at bila Qira'at padh kar baithe aur Tashahhud padh kar sajda-e-sahw kare, phir 1-Raka'at bhari padh kar baithe ke yeh iski dusri Raka'at hai, phir 1 bhari aur 1 khaali padh kar Salaam pher de. Aur agar 1 mein Masbooq hai aur 3 mein Laahiq, to 3 padh kar sajda-e-sahw kare, phir 1 bhari padh kar Salaam pher de. [**Raddul-Muhtaar**]

Mas`alah-54: Muqeem ne Musaafir ki Iqtida ki aur Imaam se Sahw huwa, to Imaam ke saath sajda-e-sahw kare, phir apni 2 (raka'at) padhe aur unme bhi Sahw huwa to aakhir mein phir Sajdah kare. [**Raddul-Muhtaar**]

Mas`alah-55: Imaam se Salaat-ul-Khauf mein (jiska bayaan aur tareeqah Insha-Allah-Ta'ala mazkoor hoga) Sahw huwa, to Imaam ke saath dusra giroh sajda-e-sahw kare aur pahla giroh us waqt kare jab apni Namaaz khatm kar chuke. [**Aalamgiri**]

Mas`alah-56: Imaam ko Hadas huwa aur peshtar (pahle) Sahw bhi waaqe' ho chuka hai aur usne Khalifah banaaya, to Khalifah sajda-e-sahw kare aur agar Khalifah ko bhi Haalat-e-Khilaafat mein Sahw huwa to wahi Sajde

kaafi haiñ. Aur agar Imaam se to Sahw na huwa magar Khalifah se is haalat mein Sahw huwa, to Imaam par bhi sajda-e-sahw Waajib hai. Aur agar Khalifah ka Sahw Khilaafat se pahle ho to Sajda Waajib nahiñ, na is par, na Imaam par. [‘Aalamgiri]

Mas`alah-57: Jis par sajda-e-sahw Waajib hai agar Sahw hona yaad na tha aur ba-niyyat-e-qata' salaam pher diya (ya'ni namaaz khatm karne ki niyyat se salaam pher diya), to abhi Namaaz se baahar na huwa ba-sharte ke sajda-e-sahw kar le, lihaaza jab tak Kalaam ya Hadas-e-‘Amd (jaanboojh kar bewuzu hona), ya Masjid se khurooj (masjid se baahar nikalna) ya aur koi fe'l Munaafi-e-Namaaz (namaaz todne wala kaam) na kiya ho, use hukm hai ke Sajdah karle, aur agar Salaam ke baa'd sajda-e-sahw na kiya to Salaam pherne ke waqt se Namaaz se baahar ho gaya. Lihaaza Salaam pherne ke baa'd agar kisi ne Iqtida ki aur Imaam ne sajda-e-sahw kar liya to Iqtida saheeh hai aur Sajdah na kiya to saheeh nahiñ, aur agar yaad tha ke Sahw huwa hai aur ba-niyyat-e-qata' Salaam pher diya, to Salaam pherte hi Namaaz se baahar gaya aur sajda-e-sahw nahiñ kar sakta (namaaz ka) i'aadah kare. Aur agar usne ghalti se Sajdah kiya aur usme koi shareek ho to Iqtida saheeh nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-58: Sajdah-e-Tilaawat baaqi tha ya Qa'dah-e-Akheerah mein Tashahhud na padha tha magar ba-qadr-e-tashahhud baith chuka tha aur yeh yaad hai ke Sajdah-e-Tilaawat ya Tashahhud baaqi hai magar Qasdan (jaanboojh kar) Salaam pher diya, to Sajdah saaqit ho gaya aur Namaaz se baahar ho gaya, Namaaz faasid na hui ke tamaam Arkaan ada kar chuka hai magar ba-wajhe Tark-e-Waajib Makruh-e-Tahreemi hui. Yunhi agar uske zimmah Sajda-e-Sahw va Sajdah-e-Tilaawat haiñ aur donoñ yaad haiñ ya sirf Sajdah-e-Tilaawat yaad hai aur qasdan Salaam pher diya to donoñ saaqit ho gaye, agar Sajdah-e-Namaaz va Sajda-e-Sahw donoñ baaqi the ya sirf Sajdah-e-Namaaz rah gaya tha aur Sajdah-e-Namaaz yaad hote huye Salaam pher diya to Namaaz faasid ho gayi aur agar Sajdah-e-Namaaz va Sajdah-e-Tilaawat baaqi the aur Salaam pherte waqt donoñ yaad the ya ek (yaad tha), jab bhi Namaaz faasid ho gayi. [Raddul-Muhtaar]

Mas'alah-59: Sajdah-e-Namaaz ya Sajdah-e-Tilaawat baaqi tha, ya Sajda-e-Sahw karna tha aur bhool kar Salaam phera, to jab tak Masjid se baahar na huwa karle aur Maidaan mein ho to jab tak Safon se mutajaawiz (ya'ni safon ki hadd se baahar) na huwa ya aage ko Sajdah ki jagah se na guzra karle. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-60: Ruku' mein yaad aaya ke Namaaz ka koi Sajdah rah gaya hai aur wahi se Sajdah ko chala gaya, ya Sajdah mein yaad aaya aur sar utha kar woh Sajdah kar liya, to behtar yeh hai ke us Ruku' va Sujood ka i'aadah kare aur sajda-e-sahw kare aur agar us waqt na kiya balke aakhir Namaaz mein kiya, to us Ruku' va Sujood ka i'aadah (dohraana) nahi sajda-e-sahw karna hoga. [Durr-e-Mukhtaar]

Mas'alah-61: Zohar ki Namaaz padhta tha aur yeh khayaal karke ke 4 (raka'at) पूरी ho gayi 2-Raka'at par Salaam pher diya, to 4 (raka'at) पूरी karle aur sajda-e-sahw kare aur agar yeh gumaan kiya ke mujh par 2 hi Raka'tein hain, maslan: apne ko musafir tasawwur kiya, ya yeh gumaan huwa ke Namaaz-e-Jumu'ah hai, ya naya Musalman hai samjha ke Zohar ke Farz 2 (raka'at) hi hain, ya Namaaz-e-'Isha ko Taraweeh tasawwur kiya, to Namaaz jaati rahi.

Yunhi agar koi Rukn faut ho gaya aur yaad hote huye Salaam pher diya, to Namaaz gayi. [Durr-e-Mukhtaar]

Mas'alah-62: Jisko shumaar-e-raka'at mein shak ho, maslan 3 hain ya 4 aur bulogh (baaligh hone) ke baa'd yeh pahla waaqi'ah hai to Salaam pher kar ya koi 'amal Munaafi-e-Namaaz (namaaz todne wala kaam) karke tod de, ya ghaalib gumaan ke ba-moojib (mutaabiq) padhle magar bahar-soorat (har haal mein) us Namaaz ko sire se padhe, mahaz (sirf) todne ki niyyat kaafi nahi. Aur agar yeh shak pahli baar nahi balke peshtar (pahle) bhi ho chuka hai, to agar ghaalib gumaan kisi taraf ho to us par 'amal kare warnah kam ki jaanib ko ikhtiyaar kare ya'ni 3 aur 4 mein shak ho to 3 qaraar de, 2 aur 3 mein shak ho to 2, wa-'alaa-haazal-qayaas aur teesri chauthi dono mein Qa'dah kare, ke teesri raka'at ka chauthi hona muhtamal (shak/doubtful) hai aur chauthi mein Qa'dah ke baa'd sajda-e-sahw karke Salaam phere. Aur gumaan-e-ghaalib ki soorat mein sajda-e-sahw nahi

magar jabke sochne mein ba-qadre 1 Rukn ke waqfah (delay) kiya ho to sajda-e-sahw Waajib ho gaya. [Hidaayah; Waghairah]

Mas`alah-63: Namaaz poori karne ke baa'd shak huwa to iska kuch e'tibaar nahiñ aur agar Namaaz ke baa'd yaqeen hai ke koi Farz rah gaya magar usme shak hai ke woh kya hai, to phir se padhna Farz hai. [Fatah; Raddul-Muhtaar]

Mas`alah-64: Zohar padhne ke baa'd ek 'Aadil shakhs ne khabar di ke 3-Raka'tein padhiñ, to i'aadah kare, agarche uske khayaal mein yeh khabar ghalat ho aur agar kahne wala 'Aadil na ho to uski khabar ka e'tibaar nahiñ aur agar Musalli (namaazi) ko shak ho aur 2 'Aadil ne khabar di to unki khabar par 'amal karna zaroori hai. ['Aalamgiri; Waghairah]

Mas`alah-65: Agar Ta'daad-e-Raka'at (raka'at ka ginti) mein shak na huwa magar khud us Namaaz ki nisbat shak hai, maslan: Zohar ki dusri Raka'at mein shak huwa ke yeh 'Asr ki Namaaz padhta huñ aur teesri mein Nafl ka shubah (shak) huwa aur chauthi mein Zohar ka, to Zohar hi hai. [Raddul-Muhtaar]

Mas`alah-66: Tashahhud ke baa'd yeh shak huwa ke 3 (raka'at) huiñ ya 4 aur 1 Rukn ki qadr (miqdaar) khamosh raha aur sochta raha, phir yaqeen huwa ke 4 (raka'at) ho gayiñ to sajda-e-sahw Waajib hai, aur agar ek taraf Salaam pherne ke baa'd aisa huwa to kuch nahiñ, aur agar use Hadas huwa aur Wuzu karne gaya tha ke shak waaqe' huwa aur sochne mein Wuzu se kuch der tak ruk raha, to sajda-e-sahw Waajib hai. ['Aalamgiri]

Mas`alah-67: Yeh shak waaqe' huwa ke is waqt ki Namaaz padhi ya nahiñ, agar waqt baaqi hai i'aadah (dubaarah ada) kare warnah nahiñ. ['Aalamgiri]

Mas`alah-68: Shak ki sab sooraton mein sajda-e-sahw Waajib hai aur ghalba-e-zan (ghaalib gumaan) mein nahiñ magar jabke sochne mein 1 Rukn ka waqfah (gap) ho gaya to (sajda-e-sahw) Waajib ho gaya. [Durr-e-Mukhtaar]

Mas`alah-69: Be-Wuzu hone ya Masah na karne ka yaqeen huwa aur usi haalat mein 1 Rukn ada kar liya, to sire se Namaaz padhe, agarche phir yaqeen huwa ke Wuzu tha aur Masah kiya tha. ['Aalamgiri]

Mas`alah-70: Namaaz mein shak huwa ke Muqeem hai ya Musaafir, to 4-(raka'at) padhe aur dusri ke baa'd Qa'dah zaroori hai. [**Aalamgiri**]

Mas`alah-71: Witr mein shak huwa ke dusri hai ya teesri, to usme Qunoot padh kar Qa'dah ke baa'd 1-Raka'at aur padhe aur isme bhi Qunoot padhe aur sajda-e-sahw kare. [**Aalamgiri; Waghairah**]

Mas`alah-72: Imaam Namaaz padha raha hai, dusri (raka'at) mein shak huwa ke pahli hai ya dusri ya chauthi aur teesri mein shak huwa aur Muqtadiyon ki taraf nazar ki, ke yeh khade hon to khada ho jaaun baithe to baith jaaun, to isme harj nahi aur sajda-e-sahw Waajib na huwa. [**Aalamgiri**]

Chapter: 06

NAMAAZ-E- MAREEZ KA BAYAAN

❖ Ahaadees-e-Mubaaraka..... 85

❖ Masaail..... 85

Namaaz-e-Mareez Ka Bayaan:-

Hadees 01:- Hadees mein hai, 'Imraan Bin Haseen (رضي الله عنه) bimaar the, **Huzoor-e-Aqdas** (ﷺ) se Namaaz ke baare mein suwaal kiya. Farmaya: "Khade ho kar padho, agar istitaa'at (taaqat) na ho to baith kar aur iski bhi istitaa'at na ho to let kar, **Allah-Ta'ala** kisi nafs ko takleef nahi deta magar itni ke uski wus'at ho." Is Hadees ko Muslim ke siwa Jama'at-e-Muhaddiseen ne Riwaayat kiya.

Hadees 02:- Bazaar Musnad mein aur Baihiqi Maa'rifa mein Jaabir (رضي الله عنه) se Raavi, ke **Nabi** (ﷺ) ek mareez ki 'Iyaadat ko tashreef le gaye, dekha ke thakiyah (pillow) par Namaaz padhta hai ya'ni Sajdah karta hai use phenk diya. Usne ek lakdi li ke us par Namaaz padhe, use bhi lekar phenk diya. Aur farmaya: "Zameen par Namaaz padhe agar istitaa'at (taaqat) ho, warnah ishaarah kare aur Sajdah ko Ruku' se past kare." (ya'ni sajdah karte waqt ruku' se ziyadah jhuke).

Mas'alah-01: Jo shakhs ba-wajhe bimaari ke (ya'ni bimaari ke wajah se) khade ho kar Namaaz padhne par qaadir nahi, ke khade ho kar padhne se zarar laaiq hoga (ya'ni takleef hogi) ya marz badh jayega, ya der mein accha hoga, ya chakkar aata hai, ya khade ho kar padhne se qatraah aayega, ya bahut shadeed dard na qaabil-e-bardaasht paida ho jayega, to in sab sooraton mein baith kar Ruku' va Sujood ke saath Namaaz padhe. **[Durr-e-Mukhtaar]** Iske muta'alliq bahut masaail Faraaiz-e-Namaaz mein mazkoor (zikr) huye.

Mas'alah-02: Agar apne aap baith bhi nahi sakta magar ladka ya ghulaam ya khaadim ya koi ajnabi shakhs wahan hai ke bitha dega, to baith kar padhna zaroori hai aur agar baitha nahi rah sakta to thakiyah ya deewaar ya kisi shakhs par tek laga kar padhe, yeh bhi na ho sake to let kar padhe. Aur baith kar padhna mumkin ho to let kar Namaaz na hogi. **['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]**

Mas'alah-03: Baith kar padhne mein kisi khaas taur par baithna zaroori nahi balke mareez par jis tarah aasaani ho us tarah baithe. Haañ do-zaanu baithna aasaan ho ya dusri tarah baithne ke baraabar ho to do-zaanu behtar hai, warnah jo aasaan ho ikhtiyaar kare. **['Aalamgiri; Waghairah]**

Mas`alah-04: Nafil Namaaz mein thak gaya to deewaar ya 'asaa (laathi) par tek lagaane mein harj nahiñ warnah Makruh hai aur baith kar padhne mein kuch harj nahiñ. [Durr-e-Mukhtaar]

Mas`alah-05: 4-Raka'at waali Namaaz baith kar padhi, Qa'dah-e-Akheerah ke mauqa' par Tashahhud padhne se pahle Qira'at shuru' kardi aur Ruku' bhi kiya, to iska wahi hukm hai ke khada ho kar padhne wala chauthi ke baa'd khada ho jaata. Lihaaza usne jab tak 5`wiñ ka Sajdah na kiya ho Tashahhud padhe aur sajda-e-sahw kare aur 5`wiñ ka Sajdah kar liya to Namaaz jaati rahi. ['Aalamgiri]

Mas`alah-06: Baith kar padhne wala dusri (raka'at) ke Sajdah se utha aur Qiyaam ki niyyat ki, magar Qira'at se pahle yaad aagaya to Tashahhud padhe aur Namaaz ho gayi aur sajda-e-sahw bhi nahiñ. ['Aalamgiri]

Mas`alah-07: Mareez ne baith kar Namaaz padhi, chauthi ke Sajdah se utha to yeh gumaan karke ke teesri (qira'at) hai Qira'at ki aur ishaarah se Ruku' va Sujood kiya Namaaz jaati rahi aur dusri ke Sajdah ke baa'd yeh gumaan karke ke dusri hai Qira'at shuru' ki, phir yaad aaya to Tashahhud ki taraf 'aud na kare (ya'ni na laute) balke poori kare aur aakhir mein sajda-e-sahw kare. ['Aalamgiri]

Mas`alah-08: Khada ho sakta hai magar Ruku' va Sujood nahiñ kar sakta ya sirf Sajdah nahiñ kar sakta maslan: halq waghairah mein phoda hai ke Sajdah karne se bahega, to bhi baith kar ishaarah se padh sakta hai balke yahi behtar hai aur is soorat mein yeh bhi kar sakta hai ke khade ho kar padhe aur Ruku' ke liye ishaarah kare ya Ruku' par qaadir ho to Ruku' kare phir baith kar Sajdah ke liye ishaarah kare. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-09: Ishaarah ki soorat mein Sajdah ka ishaarah Ruku' se past hona (ya'ni sajde ke ishaare mein ruku' se ziyadah jhukna) zaroori hai, magar yeh zaroor nahiñ ke sar ko bilkul zameen se qareeb karde. Sajdah ke liye thakiyah waghairah koi cheez peshaani ke qareeb utha kar us par Sajdah karna Makruh-e-Tahreemi hai, khwaah khud usi ne woh cheez uthaayi ho ya dusre ne. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-10: Agar koi cheez utha kar us par Sajdah kiya aur Sajdah mein ba-nisbat Ruku' ke ziyadah sar jhukaya, jab bhi Sajdah ho gaya magar gunahgaar huwa aur Sajdah ke liye ziyadah sar na jhukaya to (sajdah) huwa hi nahiñ. [Durr-e-Mukhtaar; 'Aalamgiri]

Mas'alah-11: Agar koi unchi cheez zameen par rakhi hui hai us par Sajdah kiya aur Ruku' ke liye sirf ishaarah na huwa balke peeth bhi jhukaayi to saheeh hai ba-sharte ke Sajdah ke sharaa'it paaye jayein, maslan: us cheez ka sakht hona jis par Sajdah kiya, ke is qadr peshaani dab gayi ho ke phir dabaane se na dabe aur uski unchaai 12 ungal se ziyadah na ho. In sharaa'it ke paaye jaane ke baa'd haqeeqatan Ruku' va Sujood paaye gaye, ishaarah se padhne wala use na kahenge aur khada ho kar padhne wala uski Iqtida kar sakta hai aur yeh shakhs jab is tarah Ruku' va Sujood kar sakta hai aur Qiyaam par qadir hai to us par Qiyaam Farz hai, ya Asnaa-e-Namaaz (namaaz ke dauraan) mein Qiyaam par qadir ho gaya to jo baaqi hai use khade ho kar padhna Farz hai, lihaaza jo shakhs zameen par Sajdah nahiñ kar sakta magar sharaa'it-e-mazkoorah (zikr ki hui sharaa'it) ke saath koi cheez zameen par rakh kar Sajdah kar sakta hai, us par Farz hai ke usi tarah Sajdah kare ishaarah jaaiz nahiñ aur agar woh cheez jis par Sajdah kiya aisi nahiñ to haqeeqatan Sujood na paaya gaya balke Sajdah ke liye ishaarah huwa, lihaaza khada hone wala uski Iqtida nahiñ kar sakta. Aur agar yeh shakhs Asnaa-e-Namaaz mein Qiyaam par qadir huwa to sire se (namaaz) padhe. [Raddul-Muhtaar]

Mas'alah-12: Peshaani mein zakhm hai ke Sajdah ke liye maatha nahiñ laga sakta, to naak par Sajdah kare aur aisa na kiya balke ishaarah kiya to Namaaz na hui. ['Aalamgiri]

Mas'alah-13: Agar Mareez baithne par bhi qadir nahiñ to let kar ishaarah se padhe, khwaah daahini ya baayein karwat let kar Qiblah ko muh kare, khwaah chit (peeth ke bal) let kar Qiblah ko paauñ kare, magar paauñ na phailaaye, ke Qiblah ko paauñ phailaana Makruh hai, balke ghutne khade rakhe aur sar ke neeche thakiyah waghairah rakh kar uncha karle ke muh Qiblah ko ho jaye aur yeh soorat ya'ni chit let kar padhna afzal hai. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-14: Agar sar se ishaarah bhi na kar sake to Namaaz saaqit (mu'aaf) hai, iski zaroorat nahiñ ke aankh ya bhawoñ (eyebrow) ya dil ke ishaarah se padhe, phir agar 6 waqt isi haalat mein guzar gaye to unki Qaza bhi saaqit, Fidyah ki bhi haajat nahiñ, warnah baa'd-e-sehat in Namaazoñ ki Qaza laazim hai agarche itni hi sehat ho ke sar ke ishaarah se padh sake.

[Durr-e-Mukhtaar; Waghairah]

Mas'alah-15: Mareez agar Qiblah ki taraf na apne aap muh kar sakta hai, na dusre ke zaree'ah se, to waise hi padhle aur sehat ke baa'd is Namaaz ka i'aadah (dubaarah ada karna) nahiñ aur agar koi shakhs maujood hai ke uske kahne se Qiblah-Ru kar dega magar usne us se na kaha to (namaaz) na hui. Ishaarah se jo Namaazein padhi haiñ sehat ke baa'd unka bhi i'aadah (dohraana) nahiñ. Yunhi agar zubaan band ho gayi aur goonge ki tarah Namaaz padhi phir zubaan khul gayi to un Namaazoñ ka i'aadah nahiñ.

[Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-16: Mareez is haalat ko pahunch gaya ke Ruku' va Sujood ki ta'daad (ginti) yaad nahiñ rakh sakta, to us par ada zaroori nahiñ. [Durr-e-Mukhtaar]

Mas'alah-17: Tandurust shakhs Namaaz padh raha tha, Asnaa-e-Namaaz (namaaz ke dauraan) mein aisa Marz paida ho gaya ke Arkaan ki ada par qudrat na rahi, to jis tarah mumkin ho baith kar let kar Namaaz poori karle, sire se padhne ki haajat nahiñ. [Durr-e-Mukhtaar; 'Aalamgiri]

Mas'alah-18: Baith kar Ruku' va Sujood se Namaaz padh raha tha, Asnaa-e-Namaaz mein Qiyaam (khada hone) par qadir ho gaya, to jo baaqi hai khada ho kar padhe aur ishaarah se padhta tha aur Namaaz hi mein Ruku' va Sujood par qadir ho gaya to sire se padhe. ['Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-19: Ruku' va Sujood par qadir na tha, khade ya baithe Namaaz shuru' ki, Ruku' va Sujood ke ishaarah ki naubat na aayi thi ke accha ho gaya, to usi Namaaz ko poori kare sire se padhne ki haajat nahiñ aur agar let kar Namaaz shuru' ki thi aur ishaarah se pahle khade ya baith kar Ruku' va Sujood par qadir ho gaya to sire se padhe. [Raddul-Muhtaar]

Mas'alah-20: Chalti hui kashti ya jahaaz mein bila-'uzr baith kar Namaaz saheeh nahiñ ba-sharte ke utar kar khushki (zameen) mein padh sake aur

zameen par baith gayi ho to utarne ki haajat nahiñ aur kinaare par bandhi ho aur utar sakta ho to utar kar khushki mein padhe warnah kashti hi mein khade ho kar aur beech dariya mein langar daale huye hai to baith kar padh sakte haiñ, agar hawa ke tez jhonke lagte hon ke khade hone mein chakkar ka ghaalib gumaan ho, aur agar hawa se ziyadah harkat na ho to baith kar nahiñ padh sakte, aur kashti par Namaaz padhne mein Qiblah-ru hona laazim hai. Aur jab kashti ghoom jaye to Namaazi bhi ghoom kar Qiblah ko muh karle aur agar itni tez gardish ho ke Qiblah ko muh karne se 'aajiz (be-bas) hai, to us waqt multawi rakhe (ya'ni ruka rahe), haañ agar waqt jaata dekhe to padhle. [Ghunyah; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-21: Junoon ya Behoshi agar poore 6 waqt ko gher le to un Namaazon ki Qaza bhi nahiñ, agarche behoshi aadmi ya darinde ke khauf se ho aur is se kam ho to Qaza Waajib hai. [Durr-e-Mukhtaar]

Mas'alah-22: Agar kisi-kisi waqt hosh ho jaata hai to uska waqt muqarrar hai ya nahiñ, agar waqt muqarrar hai aur us se pahle poore 6 waqt na guzre to Qaza Waajib aur waqt muqarrar na ho balke daf'atan (achaanak/suddenly) hosh ho jaata hai phir wahi haalat paida ho jaati hai, to us ifaaqah (relief) ka e'tibaar nahiñ ya'ni sab behoshiyaañ muttasil (lagaataar/continuous) samjhi jayengi. ['Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-23: Sharaab ya Bhang (gaanja) pee, agarche dawa ki gharz se aur 'aql jaati rahi to Qaza Waajib hai, agarche be-'aqli kitne hi ziyadah zamaana tak ho. Yunhi agar dusre ne majboor karke sharaab pila di, jab bhi Qaza mutlaqan (bilkul) Waajib hai. ['Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-24: Sota raha jiski wajah se Namaaz jaati rahi, to Qaza Farz hai agarche neend poore 6 waqt ko gher le. [Durr-e-Mukhtaar]

Mas'alah-25: Agar yeh haalat ho ke Rozah rakhta hai to khade ho kar Namaaz nahiñ padh sakta aur na rakhe to khade ho kar padh sakega, to Rozah rakhe aur Namaaz baith kar padhe. ['Aalamgiri]

Mas'alah-26: Mareez ne waqt se pahle Namaaz padhli is khayaal se ke waqt mein na padh sakega, to Namaaz na hui aur baghair Qira'at bhi na hogi magar jabke Qira'at se 'aajiz ho (ya'ni qira'at kar hi na sake) to ho jayegi. ['Aalamgiri]

Mas'alah-27: 'Aurat bimaar ho to shauhar par Farz nahiñ ke use Wuzu kara de aur ghulaam bimaar ho to Wuzu kara dena Maula ke zimmah hai. [**'Aalamgiri**]

Mas'alah-28: Chhote se khaimah mein hai ke khada nahiñ ho sakta aur baahar nikalta hai to meeh (baarish) aur keechad hai to baith kar padhe. Yunhi khade hone mein dushman ka khauf hai to baith kar padh sakta hai. [**'Aalamgiri**]

Mas'alah-29: Bimaar ki Namaazein Qaza ho gayin ab accha ho kar unhein padhna chahta hai, to waise padhe jaise tandurust padhte hain, is tarah nahiñ padh sakta jaise bimaari mein padhta, maslan: baith kar ya ishaarah se, agar usi tarah padhin to na huiñ. Aur sehat ki haalat mein Qaza huiñ, bimaari mein unhein padhna chahta hai, to jis tarah padh sakta hai padhe ho jayengi, Sehat ki si padhna us waqt Waajib nahiñ. [**'Aalamgiri**]

Mas'alah-30: Paani mein doob raha hai agar us waqt bhi baghair 'Amal-e-Kaseer ishaare se (namaaz) padh sakta hai, maslan: tairaak (swimmer) hai, ya lakdi waghairah ka sahaara pa jaye to padhna Farz hai, warnah ma'zoor hai, bach jaye to Qaza padhe. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-31: Aankh banwaai (eye surgery) aur Tabeeb-e-Haaziq (experienced physician) Musalmaan Mastoor ne lete rahne ka hukm diya, to let kar ishaarah se padhe. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

(Note:- Mastoor ya'ni jiska zaahir haal mutaabiq-e-shara' hai, magar baatin ka haal ma'loom nahiñ).

Mas'alah-32: Mareez ke neechे Najis bichhauna bichha hai aur haalat yeh ho ke badla bhi jaye to Namaaz padhte padhte ba-qadr-e-maane' na-paak ho jaye, to usi par Namaaz padhe. Yunhi agar badla jaye to is qadr jald najis na hoga magar badalne mein use shadeed takleef hogi, to usi Najis hi par padhle. [**'Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

(Note:- Qadr-e-Maane' ya'ni najaasat ki woh miqdaar jiske lage rahne se Namaaz na hogi).

Tambeeh-e-Zaroori:-

Musalmaan is Baab ke Masaail ko dekhein to unhein ba-khoobi ma'loom ho jayega ke Shara'-e-Mutahharah mein kisi haalat mein bhi siwa baa'z naadir sooraton ke Namaaz mu'aaf nahi ki balke yeh hukm diya ke jis tarah mumkin ho padhe. Aaj-kal jo bade Namaazi kahlaate hain un ki yeh haalat dekhi ja rahi hai ke bukhaar aaya zara shiddat huyi Namaaz chhodi, shiddat ka dard huwa Namaaz chhod di, koi phudiya (phunsi/small boil) nikal aayi Namaaz chhod di, yahan tak naubat pahunch gayi hai ke dard-e-sar va zukaam (sar-dard va sardi) mein Namaaz chhod baithte hain, haalaan ke jab tak ishaarah se bhi padh sakta ho aur na padhe to unhein waeedon ka mustahiq (haqdaar) hai jo shuru' kitaab mein Taarik-us-Salaat ke liye Ahaadees se bayaan hain, **والعياذ بالله تعالى**

**اللَّهُمَّ اجْعَلْنَا مِنْ مُقِيِّي الصَّلَاةِ وَمِنْ صَالِحِي أَهْلِهَا أَحْيَاءَ وَ أَمْوَاتًا وَ ارْزُقْنَا اتِّبَاعَ شَرِيعَةِ حَبِيبِكَ
الْكَرِيمِ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ أَمِين -**

Tarjamah:- “Aye Allah (عزوجل)! Tu ham ko Namaaz qaa'im karne walon mein aur zindagi aur marne ke baa'd acche Namaaz walon mein kar aur apne Habeeb-e-Kareem (ﷺ) ki shari'at ki pairwi aur rozi kar, un par behtar Durood va Salaam naazil farma.” Aameen!

Chapter: 07

SAJDAH-E-TILAAWAT KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka 93
- ❖ Masaail..... 93
- ❖ Sajdah Ki 14 Aayatein..... 93

Sajdah-e-Tilaawat Ka Bayaan:-

Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) irshaad farmate haiñ: “Jab Ibn-e-Aadam Aayat-e-Sajdah padh kar Sajdah karta hai, Shaitaan hat jaata hai aur ro kar kahta hai: haay barbaadi meri! Ibn-e-Aadam ko Sajdah ka hukm huwa, usne Sajdah kiya, uske liye Jannat hai aur mujhe hukm huwa maine inkaar kiya, mere liye Dozakh hai.”

Mas`alah-01: Sajdah ki 14 Aayatein haiñ woh yeh haiñ:

[01].Surah-e-Aa'raaf Ki Aakhir Aayat:-

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ (٢٠٦)

[02].Surah-e-Raa'd Mein Yeh Aayat:-

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْأَصَالِ (١٥)

[03].Surah-e-Nahl Mein Yeh Aayat:-

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ (٣٩)

[04].Surah-e-Bani-Isra'eel Mein Yeh Aayat:-

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا (١٠٤) وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا (١٠٨) وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا (١٠٩)

[05].Surah-e-Maryam Mein Yeh Aayat:-

إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا (٥٨)

[06].Surah-e-Hajj Mein Pahli Jagah Jahan Sajdah Ka Zikr Hai Ya'ni Yeh Aayat:-

{ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۚ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ (١٨) }

[07].Surah-e-Furqaan Mein Yeh Aayat:-

{ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا (٦٠) }

[08].Surah-e-Naml Mein Yeh Aayat:-

[الَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (٢٥) اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (٣٦)]

[09].Surah-e-Alif-Laam-Meem-Tanzeel Mein Yeh Aayat:-

[إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ (١٥)]

[10].Surah-e-Swaad Mein Yeh Aayat:-

[فَاسْتَغْفِرْ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ (٣٣) فَغَفَرْنَا لَهُ ذَلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ (٣٥)]

[11].Surah-e-Haa-Meem-As-Sajdah Mein Aayat:-

[وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (٣٤) فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ (٣٨)]

[12].Surah-e-Najm Mein:-

{ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (٦٣) }

[13].Surah-e-Inshiqaaq Mein Aayat:-

{ فَمَا لَهُمْ لَا يُؤْمِنُونَ (٢٠) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) }

[14].Surah-e-Iqraa Mein Aayat:-

{ وَاسْجُدْ وَاقْتَرِبْ (١٩) }

Mas`alah-02: Aayat-e-Sajdah padhne ya sunne se Sajdah Waajib ho jaata hai, padhne mein yeh shart hai ke itni aawaaz se ho ke agar koi 'uzr na

ho to khud sun sake, sunne waale ke liye yeh zaroor nahiñ ke bil-qasd (jaanboojh kar) suni ho, bila-qasd (bila-iraadah) sunne se bhi Sajdah Waajib ho jaata hai. [Hidaayah; Durr-e-Mukhtaar; Waghairahuma]

Mas`alah-03: Sajdah Waajib hone ke liye poori Aayat padhna zaroori nahiñ balke woh lafz jisme Sajdah ka maaddah paaya jaata hai aur uske saath qabl (pahle wala) ya baa'd ka koi lafz milaakar padhna kaafi hai. [Raddul-Muhtaar]

Mas`alah-04: Agar inti aawaaz se Aayat padhi ke sun sakta tha, magar shor-o-ghul ya bahre hone ki wajah se na suni, to Sajdah Waajib ho gaya aur agar mazah (sirf) hont hile aawaaz paida na hui to Waajib na huwa. ['Aalamgiri; Waghairah]

Mas`alah-05: Qaari ne Aayat padhi magar dusre ne na suni, to agarche usi majlis mein ho us par Sajdah Waajib na huwa, al-battah Namaaz mein Imaam ne Aayat padhi to Muqtadiyon par Waajib ho gaya agarche na suni ho, balke agarche (imaam) Aayat padhte waqt woh maujood bhi na tha, baa'd padhne ke Sajdah se peshtar (pahle) shaamil huwa, aur agar Imaam se Aayat suni magar Imaam ke Sajdah karne ke baa'd usi Raka'at mein shaamil huwa to Imaam ka Sajdah uske liye bhi hai aur dusri Raka'at mein shaamil huwa to Namaaz ke baa'd Sajdah kare. Yunhi agar shaamil hi na huwa jab bhi Sajdah kare. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-06: Surah-e-Hajj ki aakhir Aayat mein jisme Sajdah ka zikr hai uske padhne ya sunne se Sajdah Waajib nahiñ, ke usme Sajde se muraad Namaaz ka Sajdah hai, al-battah agar Shaafa'ee-ul-Mazhab Imaam ki Iqtida ki aur usne is mauqa' par Sajdah kiya to uski mutaaba'at (pairwi) mein Muqtadi par bhi Waajib hai. [Raddul-Muhtaar]

Mas`alah-07: Imaam ne Aayat-e-Sajdah padhi aur Sajdah na kiya, to Muqtadi bhi uski mutaaba'at (ittibaa'/pairwi) mein Sajdah na karega, agarche Aayat suni ho. [Ghunyah]

Mas`alah-08: Muqtadi ne Aayat-e-Sajdah padhi to na khud us par Sajdah Waajib hai, na Imaam par, na aur Muqtadiyon par, na Namaaz mein, na baa'd mein, al-battah agar dusre Namaazi ne ke uske saath Namaaz mein shareek na tha Aayat suni, khwaah woh Munfarid ho ya dusre Imaam ka

Muqtadi ya dusra Imaam, un par Baa'd-e-Namaaz Sajdah Waajib hai. Yunhi us par Waajib hai jo Namaaz mein na ho. [**'Aalamgiri; Durr-e-Mukhtaar; Raddul-Mukhtaar**]

Mas'alah-09: Jo shakhs Namaaz mein nahiñ aur Aayat-e-Sajdah padhi aur Namaazi ne suni, to Baa'd-e-Namaaz Sajdah kare Namaaz mein na kare aur Namaaz hi mein kar liya to kaafi na hoga, Baa'd-e-Namaaz phir karna hoga magar Namaaz faasid na hogi, haañ agar Tilaawat karne waale ke saath Sajdah kiya aur Ittibaa' ka qasd (iraadah) bhi kiya to Namaaz jaati rahi.

[Ghunya; 'Aalamgiri]

Mas'alah-10: Jo shakhs Namaaz mein na tha Aayat-e-Sajdah padh kar Namaaz mein shaamil ho gaya, to Sajdah saaqit ho gaya. [**Durr-e-Mukhtaar**]

Mas'alah-11: Ruku' ya Sujood mein Aayat-e-Sajdah padhi to Sajdah Waajib ho gaya aur usi Ruku' ya Sujood se ada bhi ho gaya aur Tashahhud mein padhi to Sajdah Waajib ho gaya lihaaza Sajdah kare. [**Raddul-Mukhtaar**]

Mas'alah-12: Aayat-e-Sajdah padhne waale par us waqt Sajdah Waajib hota hai ke woh Wujoo-e-Namaaz ka Ahl ho ya'ni Ada ya Qaza ka use hukm ho, lihaaza agar kaafir ya majnoon ya na-baaligh ya haiz-o-nifaas waali 'aurat ne Aayat padhi to unpar Sajdah Waajib nahiñ aur musalmaan 'aaqil baaligh ahl-e-namaaz ne inse suni to us par Waajib ho gaya aur junoon agar ek din raat se ziyadah na ho to majnoon par padhne ya sunne se Waajib hai. Be-Wuzu ya Junub ne Aayat padhi ya suni to Sajdah Waajib hai. Nasha waale ne Aayat padhi ya suni to Sajdah Waajib hai. Yunhi sote mein Aayat padhi baa'd-e-bedaari use kisi ne khabar di, to Sajdah kare. Nasha waale ya sone waale ne Aayat padhi to sunne waale par Sajdah Waajib ho gaya. [**'Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-13: 'Aurat ne Namaaz mein Aayat-e-Sajdah padhi aur Sajdah na kiya yahañ tak ke Haiz aagaya to Sajdah saaqit ho gaya. [**'Aalamgiri**]

Mas'alah-14: Nafl padhne waale ne Aayat padhi aur Sajdah bhi kar liya phir Namaaz faasid ho gayi, to iski Qaza mein Sajdah ka i'aadah nahiñ aur (sajdah) na kiya tha to Bairoon-e-Namaaz (namaaz ke baahar) kare. [**'Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-15: Faarsi ya kisi aur zubaan mein Aayat ka Tarjamah padha to padhne waale aur sunne waale par Sajdah Waajib ho gaya, sunne waale ne

yeh samjha ho ya nahiñ ke Aayat-e-Sajdah ka Tarjamah hai, al-battah yeh zaroor hai ke use na ma'loom ho to bata diya gaya ho ke yeh Aayat-e-Sajdah ka Tarjamah tha aur Aayat padhi gayi ho to iski zaroorat nahiñ ke sunne waale ko Aayat-e-Sajdah hona bataaya gaya ho. [**'Aalamgiri**]

Mas'alah-16: Chand shakhsoñ ne ek-ek Harf padha ke sabka ka majmu'ah Aayat-e-Sajdah ho gaya, to kisi par Sajdah Waajib na huwa. Yunhi Aayat ke Hijje karne ya Hijje sunne se bhi Waajib na hoga. Yunhi parind se Aayat-e-Sajdah suni ya jangal aur pahaad waghairah mein aawaaz goonji aur bi-jinsihi Aayat ki aawaaz kaan mein aayi to Sajdah Waajib nahiñ. [**'Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-17: Aayat-e-Sajdah padhne ke baa'd معاذ الله Murtad ho gaya phir Musalmaan huwa, to woh Sajdah Waajib na raha. [**'Aalamgiri**]

Mas'alah-18: Aayat-e-Sajdah likhne ya uski taraf dekhne se Sajdah Waajib nahiñ. [**'Aalamgiri; Ghunyah**]

Mas'alah-19: Sajdah-e-Tilaawat ke liye Tahreemah ke siwa tamaam woh sharaa'it haiñ jo Namaaz ke liye haiñ, maslan: Tahaarat, Istiqbaal-e-Qiblah, Niyyat, Waqt is maa'na par ke aage aata hai, Satr-e-'Aurat. Lihaaza agar paani par qaadir hai Tayammum karke Sajdah karna jaaiz nahiñ. [**Durr-e-Mukhtaar; Waghairah**]

Mas'alah-20: Iski niyyat mein yeh shart nahiñ ke fulaan Aayat ka Sajdah hai balke mutlaqan Sajdah-e-Tilaawat ki niyyat kaafi hai. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-21: Jo cheezein Namaaz ko faasid karti haiñ unse Sajdah bhi faasid ho jayega, maslan: hadas-e-'amd (jaanboojh kar wuzu todna) va kalaam (baat karna) va qah-qaha. [**Durr-e-Mukhtaar; Waghairah**]

(Note:- Qah-Qaha ya'ni itni aawaaz se hansna ke aas-paas waale sun sake).

Mas'alah-22: Sajdah ka Masnoon (sunnat) tareeqah yeh hai ke: khada ho kar **اللَّهُ أَكْبَرُ** (Allahu-Akbar) kahta huwa Sajdah mein jaye aur kam se kam 3 baar **سُبْحَانَ رَبِّيَ الْأَعْلَى** kahe phir **اللَّهُ أَكْبَرُ** kahta huwa khada ho jaye, pahle peeche donoñ baar **اللَّهُ أَكْبَرُ** kahna Sunnat hai aur khade ho kar Sajdah mein jaana aur Sajdah ke baa'd khada hona yeh donoñ Qiyaam Mustahab. [**'Aalamgiri; Durr-e-Mukhtaar; Waghairahuma**]

Mas'alah-23: Mustahab yeh hai ke Tilaawat karne wala aage aur sunne waale uske peeche Saff baandh kar Sajdah karein aur yeh bhi Mustahab hai ke saama'een (sunne waale) is se pahle sar na uthaayein aur agar iske khilaaf kiya maslan apni-apni jagah par Sajdah kiya agarche Tilaawat karne waale ke aage, ya us se pahle Sajdah kiya, ya sar utha liya, ya Tilaawat karne waale ne us waqt Sajdah na kiya aur saama'een ne kar liya to harj nahiñ. Aur Tilaawat karne waale ka Sajdah faasid ho jaye to unke (ya'ni saama'een ke) Sajdon par uska kuch asar nahiñ, ke yeh haqeeqatan Iqtida nahiñ, lihaaza 'aurat ne agar Tilaawat ki to mardoñ ki Imaam ya'ni Sajdah mein aage ho sakti hai aur 'aurat mard ke muhaazi (saamne/baraabar) ho jaye to faasid na hoga. [Ghunyah; 'Aalamgiri]

Mas'alah-24: Agar Sajdah se pahle ya baa'd mein khada na huwa, ya Allahu-Akbar na kaha, ya Subhaan na padha, to ho jayega, magar Takbeer chhodna na chahiye ke Salaf (buzurgoñ) ke khilaaf hai. ['Aalamgiri; Raddul-Muhtaar]

Mas'alah-25: Agar tanha Sajdah kare to Sunnat yeh hai ke Takbeer itni aawaaz se kahe ke khud sunle aur dusre log bhi uske saath hon to Mustahab yeh hai ke itni aawaaz se kahe ke dusre bhi sunein. [Raddul-Muhtaar]

Mas'alah-26: Yeh jo kaha gaya ke Sajdah-e-Tilaawat mein سُبْحَانَ رَبِّيَ الْأَعْلَى padhe yeh Farz Namaaz mein hai aur Nafl Namaaz mein Sajdah kiya to chahe yeh padhe ya aur Dua'yein jo Ahaadees mein waarid hain woh padhe. Maslan:

سَجَدَ وَجْهِى لِلَّذِى خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ۔

Tarjamah:- "Mere chehre ne Sajdah kiya uske liye jisne use paida kiya aur uski soorat banaayi aur apni taaqat va quwwat se kaan aur aankh ki jagah phaadi barkat wala hai Allah (عزوجل)! Jo accha paida karne wala hai."

اللَّهُمَّ اكْتُبْ لِي عِنْدَكَ بِهَا أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ زُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ۔

Tarjamah:- "Aye Allah (عزوجل)! Is Sajdah ki wajah se tu mere liye apne nazdeek sawaab likh aur iski wajah se mujhse gunaah ko door kar aur ise tu mere liye apne paas zakheerah bana aur isko tu mujhse qubool kar, jaisa tune apne Bande Dawood عليه السلام se qubool kiya."

Ya yeh kahe:

سُبْحَنَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ط

Tarjamah:- “Paak hai hamaara Rab, beshak hamaare Parwardigaar ka waa’dah ho kar rahega.”

Aur agar Bairoon-e-Namaaz (namaaz se baahar) ho to chahe yeh padhe ya Sahaaba va Taaba’een se jo Aasaar marvi haiñ woh padhe, maslan: Ibn-e-‘Umar رضى الله تعالى عنهما se marvi hai, woh kahte the:

اللَّهُمَّ لَكَ سَجَدَ سَوَادِي رَبِّكَ أَمِنْ فَوَادِي اللَّهُمَّ ارْزُقْنِي عِلْمًا يَنْفَعُنِي وَعَمَلًا يَرْفَعُنِي -

Tarjamah:- “Aye Allah (عزوجل)! Mere jism ne tujhe Sajdah kiya aur mera dil tujh par Imaan laya. Aye Allah! Tu mujhe ‘Ilm-e-Naafe’ aur ‘Amal-e-Raafe’ rozi kar.” [Ghunya; Raddul-Muhtaar]

Mas`alah-27: Sajdah-e-Tilaawat ke liye Allahu-Akbar kahte waqt na haath uthaana hai aur na isme Tashahhud hai na Salaam. [Tanweerul-Absaar]

Mas`alah-28: Aayat-e-Sajdah Bairoon-e-Namaaz (namaaz ke baahar) padhi, to fauran Sajdah kar lena Waajib nahiñ, haañ behtar hai ke fauran karle aur Wuzu ho to taakhir Makruh-e-Tanzeehi. [Durr-e-Mukhtaar]

Mas`alah-29: Us waqt agar kisi wajah se Sajdah na kar sake to Tilaawat karne waale aur Saame’ (sunne waale) ko yeh kah lena Mustahab hai:

سَبِّعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ -

Tarjamah:- “Hamne suna aur hukm maana, teri maghfirat ka suwaal karte haiñ, Aye Parwardigaar! Aur tere hi taraf phirna hai.” [Raddul-Muhtaar]

Mas`alah-30: Sajdah-e-Tilaawat Namaaz mein fauran karna Waajib hai, taakhir (der) karega gunahgaar hoga aur Sajdah karna bhool gaya to jab tak Hurmat-e-Namaaz (ya’ni koi aisa kaam na kiya ho jo munaafi-e-namaaz hai) mein hai karle, agarche Salaam pher chuka ho aur sajda-e-sahw kare. [Durr-e-Mukhtaar; Raddul-Muhtaar] Taakhir se muraad 3 Aayat se ziyadah padh lena hai, kam mein taakhir nahiñ, magar aakhir Surat mein agar Sajdah waaqe’ hai, maslan: اِنْشَقَّتْ (ya’ni surah-e-inshiqaaq) to Surat poori karke Sajdah karega jab bhi harj nahiñ. [Raddul-Muhtaar]

Mas'alah-31: Namaaz mein Aayat-e-Sajdah padhi to uska Sajdah Namaaz hi mein Waajib hai Bairoon-e-Namaaz (namaaz ke baahar) nahi ho sakta. Aur qasdan (jaanboojh kar) na kiya to gunahgaar huwa Taubah laazim hai, ba-sharte ke Aayat-e-Sajdah ke baa'd fauran Ruku' Sujood na kiya ho. Namaaz mein Aayat-e-Sajdah padhi aur Sajdah na kiya phir woh Namaaz faasid ho gayi ya qasdan faasid ki, to Bairoon-e-Namaaz Sajdah karle aur Sajdah kar liya tha to haajat nahi. [Durr-e-Mukhtaar]

Mas'alah-32: Agar Aayat padhne ke baa'd fauran Namaaz ka Sajdah kar liya ya'ni Aayat-e-Sajdah ke baa'd 3 Aayat se ziyadah na padha aur Ruku' karke Sajdah kiya, to agarche Sajdah-e-Tilaawat ki niyyat na ho ada ho jayega. ['Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-33: Namaaz ka Sajdah-e-Tilaawat Sajdah se bhi ada ho jaata hai aur Ruku' se bhi, magar Ruku' se jab ada hoga ke fauran kare, fauran na kiya to Sajdah karna zaroori hai aur jis Ruku' se Sajdah-e-Tilaawat ada kiya khwaah woh Ruku' Ruku'-e-Namaaz ho ya uske 'alaawah. Agar Ruku'-e-Namaaz hai to usme Ada-e-Sajdah ki niyyat karle aur agar khaas Sajdah hi ke liye yeh Ruku' kiya, to is Ruku' se uthne ke baa'd Mustahab yeh hai ke 2-3 Aayatein ya ziyadah padh kar Ruku'-e-Namaaz kare fauran na kare. Aur agar Aayat-e-Sajdah par Surat khatam hai aur Sajdah ke liye Ruku' kiya, to dusri Surat ki Aayatein padh kar Ruku' kare. [Ghunyah; 'Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-34: Aayat-e-Sajdah beech Surat mein hai to afzal yeh hai ke use padh kar Sajdah kare phir kuch aur Aayatein padh kar Ruku' kare aur agar Sajdah na kiya aur Ruku' kar liya aur us Ruku' mein Ada-e-Sajdah ki bhi niyyat karli to kaafi hai. Aur agar na Sajdah kiya, na Ruku' kiya balke Surat khatam karke Ruku' kiya, to agarche niyyat kare na kaafi hai aur jab tak Namaaz mein hai Sajdah ki Qaza kar sakta hai. ['Aalamgiri]

Mas'alah-35: Sajdah par Surat khatm hai aur Aayat-e-Sajdah padh kar Sajdah kiya, to Sajdah se uthne ke baa'd dusri Surat ki kuch Aayatein padh kar Ruku' kare aur baghair padhe Ruku' kar diya to bhi jaaiz hai. ['Aalamgiri]

Mas'alah-36: Agar Aayat-e-Sajdah ke baa'd Khatm-e-Surat mein 2-3 Aayatein baaqi hain, to chahe fauran Ruku' karde, ya Surat khatam karne ke baa'd,

ya fauran Sajdah karle, phir baaqi Aayatein padh kar Ruku' mein jaye, ya Surat khatam karke Sajdah mein jaye, sab tarah ikhtiyaar hai, magar is soorat-e-akheerah mein Sajdah se uth kar kuch Aayatein dusri Surat ki padh kar Ruku' kare. [Ghunya; 'Aalamgiri]

Mas'alah-37: Ruku' jaate waqt Sajdah ki niyyat nahiin ki balke Ruku' mein ya (ruku' se) uthne ke baa'd ki, to yeh niyyat kaafi nahiin. ['Aalamgiri]

Mas'alah-38: Tilaawat ke baa'd Imaam Ruku' mein gaya aur Niyyat-e-Sajdah karli magar Muqtadiyon ne na ki, to unka Sajdah ada na huwa, lihaaza Imaam jab Salaam phere to Muqtadi Sajdah karke Qa'dah karein aur Salaam pherein aur is Qa'dah mein Tashahhud Waajib hai, agar Qa'dah na kiya to Namaaz faasid ho gayi ke Qa'dah jaata raha, yeh hukm Jahri Namaaz ka hai, Sirri mein chunka Muqtadi ko 'ilm nahiin lihaaza ma'zoor hai. Aur agar Imaam ne Ruku' se Sajdah-e-Tilaawat ki niyyat na ki to usi Sajdah-e-Namaaz se Muqtadiyon ka bhi Sajdah-e-Tilaawat ada ho gaya agarche niyyat na ho, lihaaza Imaam ko chahiye ke Ruku' mein Sajdah ki niyyat na kare ke Muqtadiyon ne agar niyyat na ki to unka Sajdah ada na hoga aur Ruku' ke baa'd jab Imaam Sajdah karega to us se Sajdah-e-Tilaawat bahar-haal ada ho jayega (imaam) niyyat kare ya na kare phir niyyat ki kya haajat. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-39: Jahri Namaaz mein Imaam ne Aayat-e-Sajdah padhi to Sajdah karna aula (behtar) hai aur Sirri mein Ruku' karna, ke Muqtadiyon ko dhoka na lage. [Raddul-Muhtaar]

Mas'alah-40: Imaam ne Sajdah-e-Tilaawat kiya, Muqtadiyon ko Ruku' ka gumaan huwa aur Ruku' mein gaye, to Ruku' tod kar Sajdah karein aur jisne Ruku' aur ek Sajdah kiya jab bhi ho gaya aur agar Ruku' karke 2 Sajde kar liye to uski Namaaz gayi. [Durr-e-Mukhtaar]

Mas'alah-41: Musalli (namaazi) Sajdah-e-Tilaawat bhool gaya, Ruku' ya Sajdah ya Qa'dah mein yaad aaya to usi waqt Sajdah karle, phir jis Rukn mein tha uski taraf 'aud kare ya'ni Ruku' mein tha to Sajdah karke Ruku' mein wapas ho wa-'alaa-haazal-qayaas aur agar us Rukn ka i'aadah (dubaarah ada) na kiya jab bhi Namaaz ho gayi. ['Aalamgiri] Magar Qa'dah-e-Akheerah ka i'aadah (lautaana) Farz hai, ke Sajdah se Qa'dah baatil ho jaata hai.

(Ek Majlis Mein Aayat-e-Sajdah Padhne Ya Sunne Ke Masaail)

Mas`alah-42: Ek majlis mein Sajdah ki ek Aayat ko baar-baar padha ya suna to ek hi Sajdah Waajib hoga, agarche chand shakhsoñ se suna ho. Yunhi agar Aayat padhi aur wahi Aayat dusre se suni bhi, jab bhi ek hi Sajdah Waajib hoga. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-43: Padhne waale ne kayi majlisoñ mein ek Aayat baar-baar padhi aur sunne waale ki majlis na badli, to padhne wala jitni majlisoñ mein padhega us par utne hi Sajde Waajib honge aur sunne waale par ek, aur agar iska 'aks (ulta/opposite) hai ya'ni padhne wala ek majlis mein baar-baar padhta raha aur sunne waale ki majlis badalti rahi, to padhne waale par ek Sajdah Waajib hoga aur sunne waale par utne jitni majlisoñ mein suna. ['Aalamgiri]

Mas`alah-44: Majlis mein Aayat padhi ya suni aur Sajdah kar liya, phir usi majlis mein wahi Aayat padhi ya suni, to wahi pahla Sajdah kaafi hai. [Durr-e-Mukhtaar]

Mas`alah-45: Ek majlis mein chand baar Aayat padhi ya suni aur aakhir mein utni hi baar Sajdah karna chahe to yeh bhi Khilaaf-e-Mustahab hai balke ek hi baar kare, ba-khilaaf Durood Shareef ke, ke Naam-e-Aqdas liya ya suna to ek baar Durood Shareef (padhna) Waajib aur har baar Mustahab. [Raddul-Muhtaar]

(Majlis Badalne Aur Na-Badalne Ki Sooratein)

Mas`alah-46: Do-ek (2-1) luqmah khaane, 2-1 ghoot peene, khade ho jaane, 2-1 qadam chalne, salaam ka jawaab dene, 2-1 baat karne, makaan ke ek goshah se dusre ki taraf chale jaane se majlis na badlegi, haan agar makaan bada hai jaise shaahi-mahel, to aise makaan mein ek goshah se dusre mein jaane se majlis badal jayegi. Kashti mein hai aur kashti chal rahi hai, majlis na badlegi. Rail ka bhi yahi hukm hona chahiye. Jaanwar par sawaar hai aur woh chal raha hai to majlis badal rahi hai, haan agar sawaari par Namaaz padh raha hai to na badlegi. 3 luqme khaane, 3 ghoot peene, 3 kalime bolne, 3 qadam maidaan mein chalne, nikaah ya khareed-o-farokht karne, let kar so jaane se majlis badal jayegi. ['Aalamgiri; Ghunyah; Durr-e-Mukhtaar; Waghairahuma]

Mas`alah-47: Sawaari par Namaaz padhta hai aur koi shakhs saath chal raha hai, ya woh bhi sawaar hai magar Namaaz mein nahiñ, aisi haalat mein agar Aayat baar-baar padhi to us par ek Sajdah Waajib hai aur saath waale par utne jitni baar suna. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-48: Taana tan`na (kapde bunte waqt kapda bunne ke liye taaga tan`na), naher ya hauz mein tairna, darakht ki ek shaakh (tahni) se dusri par jaana, hal jotna (hal chalaana), daaeñ chalaana (ya'ni anaaj ko round kar bhoonsa alag karne ke liye bail ko chalaana), chakki ke bail ke peeche phirna, 'aurat ka bacche ko doodh pilaana, in sab sooraton mein majlis badal jaati hai, jitni baar padhega ya sunega utne Sajde Waajib honge. [Ghunya; Durr-e-Mukhtaar; Waghairahuma] Yahi hukm Kolu ke Bail ke peeche chalne ka hona chahiye.

Mas`alah-49: Ek jagah baithe-baithe taana tan raha hai to majlis badal rahi hai, agarche Fath-ul-Qadeer mein iske khilaaf likha, is liye ke yeh 'Amal-e-Kaseer hai. [Raddul-Muhtaar]

Mas`alah-50: Kisi Majlis mein der tak baithna, Qira`at, Tasbeeh, Tahleel, Dars va Waa'z mein mashgool hona majlis ko nahiñ badlega aur agar donoñ baar padhne ke darmiyaan koi dunya ka kaam kiya maslan kapda seena waghairah, to majlis badal gayi. [Raddul-Muhtaar]

Mas`alah-51: Aayat-e-Sajdah Bairoon-e-Namaaz (namaaz ke baahar) Tilaawat ki aur Sajdah karke phir Namaaz shuru' ki aur Namaaz mein phir wahi Aayat padhi, to uske liye dubaarah Sajdah kare aur agar pahle na kiya tha to yahi uske bhi qaaim maqaam ho gaya, ba-sharte ke Aayat padhne aur Namaaz ke darmiyaan koi ajnabi fe'l-e-faasil (ya'ni namaaz se juda kar dene wala kaam) na ho aur agar na pahle Sajdah kiya na Namaaz mein, to donoñ saaqit ho gaye aur gunahgaar huwa taubah kare. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-52: Ek Raka'at mein baar-baar wahi Aayat padhi to ek hi Sajdah kaafi hai, khwaah chand baar padh kar Sajdah kiya ya ek baar padh kar Sajdah kiya phir dubaarah seh-baarah (teesri martabah) Aayat padhi. Yunhi agar ek Namaaz ki sab Raka'ton mein ya do teen mein wahi Aayat padhi, to sab ke liye ek Sajdah kaafi hai. ['Aalamgiri]

Mas`alah-53: Namaaz mein Aayat-e-Sajdah padhi aur Sajdah kar liya, phir Salaam ke baa'd usi majlis mein wahi Aayat padhi, to agar kalaam (baat) na kiya tha to wahi Namaaz wala Sajdah uske qaaim maqaam bhi hai aur kalaam kar liya tha to dubaarah Sajdah kare. Aur agar Namaaz mein Sajdah na kiya tha phir Salaam pherne ke baa'd wahi Aayat padhi to ek Sajdah kare, Namaaz wala (sajdah) saaqit (mu'aaf) ho gaya. [Khania; Ghunyah; 'Aalamgiri; Raddul-Muhtaar]

Mas`alah-54: Namaaz mein Aayat-e-Sajdah padhi aur Sajdah kiya phir be-wuzu huwa aur Wuzu karke "Bina" ki, phir wahi Aayat padhi to dusra Sajdah Waajib na huwa. Aur agar "Bina" ke baa'd dusre se wahi Aayat suni to dusra Waajib hai aur yeh dusra Sajdah Namaaz ke baa'd kare. [Aalamgiri]

Mas`alah-55: Ek Majlis mein Sajdah ki chand Aayatein padhiin, to utne hi Sajde kare ek kaafi nahiin. [General Books of Fiqh]

Mas`alah-56: Poori Surat padhna aur Aayat-e-Sajdah chhod dena Makruh-e-Tahreemi hai aur sirf Aayat-e-Sajdah ke padhne mein karaahat nahiin, magar behtar yeh hai ke do-ek Aayat pahle ya baa'd ki mila le. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-57: Saama'een ne Sajdah ka Tahiyah (ya'ni iradah) kiya ho aur Sajdah unpar bhaar (bojh) na ho to Aayat buland aawaaz se padhna Aula (behtar) hai warnah aahistah aur Saama'een (sunne walon) ka haal ma'loom na ho ke aamaada (tayyaar) haiin ya nahiin, jab bhi aahistah padhna behtar hona chahiye. [Raddul-Muhtaar]

Mas`alah-58: Aayat-e-Sajdah padhi gayi magar kaam mein mashgooli ke sabab na suni, to Asah (ziyadah saheeh) yeh hai ke Sajdah Waajib nahiin, magar bahut se 'Ulama kahte haiin ke agarche na suni Sajdah Waajib ho gaya. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Faaidah-e-Aham:- Jis maqsad ke liye ek Majlis mein Sajdah ki sab Aayatein padh kar Sajde kare Allah (عزوجل) uska maqsad poora farma dega. Khwaah ek-ek Aayat padh kar uska Sajdah karta jaye, ya sabko padh kar Aakhir mein 14 Sajde karle. [Ghunyah; Durr-e-Mukhtaar; Waghairahuma]

Mas`alah-59: Zameen par Aayat-e-Sajdah padhi to yeh Sajdah sawaari par nahiñ kar sakta, magar khauf ki haalat ho to ho sakta hai aur sawaari par Aayat padhi to safar ki haalat mein sawaari par Sajdah kar sakta hai. [**Aalamgiri**]

Mas`alah-60: Marz ki haalat mein ishaarah se bhi Sajdah ada ho jayega. Yunhi safar mein sawaari par ishaarah se ho jayega. [**Aalamgiri; Waghairah**]

Mas`alah-61: Jumu'ah va 'Eidain aur Sirri Namaazon mein aur jis Namaaz mein Jama'at-e-'Azeem ho Aayat-e-Sajdah Imaam ko padhna Makruh hai. Haañ agar Aayat ke baa'd fauran Ruku' va Sujood karde aur Ruku' mein niyyat na kare to karaahat nahiñ. [**Ghunyah; Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-62: Mimbar par Aayat-e-Sajdah padhi to khud us par aur sunne walon par Sajdah Waajib hai aur jinhon ne na suni unpar nahiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

(Sajdah-e-Shukr Ke 6 Mauqe')

Mas`alah-63: Sajdah-e-Shukr maslan: aulaad paida hui, ya maal paaya, ya gumi hui cheez mil gayi, ya mareez ne shifa paayi, ya musaafir wapas aaya, garz kisi ne'mat par Sajdah karna Mustahab hai aur iska tareeqah wahi hai jo Sajdah-e-Tilaawat ka hai. [**Aalamgiri; Raddul-Muhtaar**]

Mas`alah-64: Sajdah be-sabab jaisa aksar 'awaam karte haiñ, na sawaab hai na Makruh. [**Aalamgiri**]

Chapter: 08

NAMAAZ-E-MUSAAFIR KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka..... 107
- ❖ Masaail-e-Fiqhiyyah..... 108
- ❖ Watan Ki Qismein..... 118

Namaaz-e-Musaafir Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ خِفَتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۚ

[Surah-e-Nisa, Aayat-101]

Tarjamah:- “Jab tum zameen mein safar karo to tum par iska gunaah nahiñ ke Namaaz mein Qasr karo, agar khauf ho ke kaafir tumhein fitnah mein daalenge.”

Hadees 01:- Saheeh Muslim Shareef mein hai Ya'la Bin Umayyah (رضي الله عنه) kahte haiñ: Ameer-ul-Momineen Farooq-e-Aa'zam (رضي الله عنه) se maine 'arz ki, ke **Allah (عزوجل)** ne to yeh farmaya:

{ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ خِفَتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۚ }

Aur ab to log Aman mein haiñ (ya'ni Aman ki haalat mein Qasr na hona chahiye), farmaya: iska mujhe bhi ta'ajjub huwa tha maine **Rasoolullah (ﷺ)** se suwaal kiya. Irshaad farmaya: “Yeh ek Sadqah hai, ke **Allah-Ta'ala** ne tum par Tasadduq (sadduqah) farmaya uska Sadqah qubool karo.”

Hadees 02:- Saheeh Bukhari va Saheeh Muslim mein Marvi, ke Haarisah Bin Wahab Khazaa'i (رضي الله عنه) kahte haiñ: “**Rasoolullah (ﷺ)** ne Mina mein 2-Raka'at Namaaz padhaayi haalaañ ke na hamaari itni ziyadah ta'daad (ginti) kabhi thi na is qadr aman.”

Hadees 03:- Saheehain mein Anas (رضي الله عنه) se Marvi, ke “**Rasoolullah (ﷺ)** ne Madeenah mein Zohar ki 4-Raka'tein padhiñ aur Zil-Hulaifah mein 'Asr ki 2-Raka'tein.” (zil-hulaifah madeenah-e-munawwarah se 3 meel ke faasile par ek maqaam ka naam hai, yahi asah (saheeh) hai).

Hadees 04:- Tirmizi Shareef mein 'Abdullah Bin 'Umar رضي الله تعالى عنهما se Marvi, kahte haiñ: maine **Nabi (ﷺ)** ke saath Hazar va Safar donoñ mein Namaazein padhiñ, Hazar mein **Huzoor (ﷺ)** ke saath Zohar ki 4-Raka'tein padhiñ aur uske baa'd 2-Raka'at aur Safar mein Zohar ki 2 aur uske baa'd 2-Raka'at

aur 'Asr ki 2 aur uske baa'd kuch nahiñ aur Maghrib ki Hazar va Safar mein baraabar 3-Raka'tein, Safar va Hazar kisi ki Namaaz-e-Maghrib mein Qasr na farmate aur uske baa'd 2-Raka'at.

Hadees 05:- Saheehain mein Umm-ul-Momineen Siddiqah رضى الله تعالى عنها se Marvi, farmati haiñ: "Namaaz 2-Raka'at Farz ki gayi, phir jab **Huzoor** (ﷺ) ne Hijrat farmaayi to 4 Farz kardi gayi aur Safar ki Namaaz usi pahle Farz par chhodi gayi."

Hadees 06:- Saheeh Muslim Shareef mein 'Abdullah Bin 'Abbaas رضى الله تعالى عنهما se Marvi, kahte haiñ ke: "Allah (عزوجل) ne **Nabi** (ﷺ) ki zubaani Hazar mein 4-Raka'tein Farz kiñ aur Safar mein 2 aur Khauf mein 1 ya'ni Imaam ke saath."

(Note:- Namaaz-e-Khauf mein Imaam ke saath sirf 1-Raka'at padhega aur 1-Raka'at akele).

Hadees 07:- Ibn-e-Maajah 'Abdullah Bin 'Umar رضى الله تعالى عنهما se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne Namaaz-e-Safar ki 2-Raka'tein muqarrar farmaayin aur yeh poori hai kam nahiñ ya'ni agarche ba-zaahir 2-Raka'tein kam ho gayin magar sawaab mein yeh 2 hi 4 ki baraabar haiñ.

Masaail-e-Fiqhiyyah:-

Shar'an Musaafir woh shakhs hai jo 3 din ki raah tak jaane ke iraadah se basti se baahar huwa. [Mutoon]

Mas'alah-01: Din se muraad saal ka sab mein chhota din aur 3 din ki raah se yeh muraad nahiñ ke subh se shaam tak chale, ke khaane, peene, namaaz aur deegar zarooriyaat ke liye thaherna to zaroor hi hai, balke muraad din ka aksar hissah hai, maslan: shuru' subh-e-saadiq se dopaher dhalne tak chala phir thaher gaya, phir dusre aur teesre din yunhi kiya, to itni door tak ki raah ko Masaafat-e-Safar (safar ki doori) kahenge. Dopaher ke baa'd tak chalne mein bhi baraabar chalna muraad nahiñ balke 'aadatan jitna aaraam lena chahe us qadr us darmiyaan mein thaherta bhi jaye aur chalne se muraad mu'tadil (darmiyaani) chaal hai, ke na tez ho na sust. Khushki (zameen) mein aadmi aur uunt ki darmiyaani chaal ka e'tibaar hai aur

pahaadi raastah mein usi hisaab se jo uske liye munaasib ho. Aur dariya mein kashti ki chaal, us waqt ki ke hawa na bilkul ruki ho na tez. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

Mas'alah-02: Saal ka chhota din us jagah ka mo'tabar hai jahan din-raat mu'tadil hon ya'ni chhote din ke aksar hissah mein manzil tay kar sakte hon, lihaaza jin shahron mein bahut chhota din hota hai jaise Balghaar, ke wahan bahut chhota din hota hai, lihaaza wahan ke din ka e'tibaar nahiin. [Raddul-Muhtaar]

Mas'alah-03: Kos ka e'tibaar nahiin ke Kos kahiin chhote hote hain kahiin bade, balke e'tibaar 3 manzilon ka hai aur khushki (zameen) mein meel ke hisaab se uski miqdaar $57 \frac{1}{2}$ meel hai. [Fatawa-Razviyyah]

Mas'alah-04: Kisi jagah jaane ke 2 raaste hain, ek se masaafat-e-safar (safar ka faasilah) hai aur dusre se nahiin, to jis raastah se yeh jayega uska e'tibaar hai, nazdeek waale raaste se gaya to musaafir nahiin aur door waale se gaya to (musaafir) hai, agarche us raastah ko ikhtiyaar karne mein uski koi gharz-e-saheeh (saheeh haajat) na ho. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-05: Kisi jagah jaane ke 2 raaste hain, ek dariya ka dusra khushki (zameen) ka, unme ek 2 din ka hai dusra 3 din ka, 3 din waale se jaye to musaafir hai warnah nahiin. ['Aalamgiri]

Mas'alah-06: 3 din ki raah ko tez sawaari par 2 din ya kam mein tay kare to musaafir hi hai aur 3 din se kam ke raastah ko ziyadah dino mein tay kiya to musaafir nahiin. [Durr-e-Mukhtaar; 'Aalamgiri]

Mas'alah-07: 3 din ki raah ko kisi Wali ne apni Karaamat se bahut thode zamaana mein tay kiya, to zaahir yahi hai ke musaafir ke ahkaam uske liye saabit hon, magar Imaam Ibn-ul-Humaam ne uska musaafir hona mustab'ad farmaya. [Raddul-Muhtaar]

Mas'alah-08: Mahaz niyyat-e-safar se (ya'ni sirf safar ki niyyat se) musaafir na hoga balke musaafir ka hukm us waqt se hai ke basti ki aabaadi se baahar ho jaye, shaher mein hai to shaher se, gaoon mein hai to gaoon se, aur shaher waale ke liye yeh bhi zaroor hai ke shaher ke aas-paas jo aabaadi shaher se muttasil (mili hui/attached) hai us se bhi baahar ho jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-09: Fana-e-Shaher se jo gaoñ muttasil (mila huwa/attached) hai shaher waale ke liye us gaoñ se baahar ho jaana zaroor nahiñ. Yunhi shaher ke muttasil baagh hoñ agarche unke nighbaan aur kaam karne waale unme rahte hoñ un baaghoñ se nikal jaana zaroori nahiñ. [Raddul-Muhtaar]

Mas'alah-10: Fana-e-Shaher ya'ni shaher se baahar jo jagah shaher ke kaamoñ ke liye ho, maslan: qabristaan, ghod-daud ka maidaan, kooda (kachra) phenkne ki jagah, agar yeh shaher se muttasil (mile huye) ho to us se baahar ho jaana zaroori hai. Aur agar Shaher aur Fanaa ke darmiyaan faasilah ho to nahiñ. [Raddul-Muhtaar]

Mas'alah-11: Aabaadi se baahar hone se muraad yeh hai ke jidhar ja raha hai us taraf aabaadi khatam ho jaye, agarche uski muhaazaat (direction) mein dusri taraf khatm na hui ho. [Ghunya]

Mas'alah-12: Koi mohalla pahle shaher se mila huwa tha magar ab juda ho gaya, to us se baahar hona bhi zaroori hai. Aur jo mohalla weeraan ho gaya khwaah shaher se pahle muttasil (attached) tha ya ab bhi muttasil (mila huwa) hai, us se baahar hona shart nahiñ. [Ghunya; Raddul-Muhtaar]

Mas'alah-13: Station jahañ aabaadi se baahar hoñ, to station par pahunch ne se musaafir ho jayega, jabke masaafat-e-safar tak jaane ka iraadah ho.

Mas'alah-14: Safar ke liye yeh bhi zaroori hai ke jahañ se chala wahañ se 3 din ki raah ka iraadah ho. Aur agar 2 din ki raah ke iraadah se nikla wahañ pahunch kar dusri jagah ka iraadah huwa, ke woh bhi 3 din se kam ka raast hai, yunhi saari dunya ghoom aaye musaafir nahiñ. [Ghunya; Durr-e-Mukhtaar]

Mas'alah-15: Yeh bhi shart hai ke 3 din ka iraadah muttasil (lagaataar/continuously) safar ka ho, agar yuñ iraadah kiya ke maslan: 2 din ki raah par pahunch kar kuch kaam karna hai woh kaam karke phir 1 din ki raah jaunga, to yeh 3 din ki raah ka muttasil (continuous) iraadah na huwa musaafir na huwa. [Fatawa-Razviyyah]

Mas'alah-16: Musafir par Waajib hai ke Namaaz mein Qasr kare ya'ni 4 Raka'at waale Farz ko 2 (raka'at) padhe, uske haq mein 2 hi Raka'tein poori Namaaz hai. Aur qasdan (jaanboojh kar) 4 padhiñ aur 2 par Qa'dah

kiya to Farz ada ho gaye aur pichhli 2-Raka'tein Nafil huiñ magar gunahgaar va mustahiq-e-naar huwa, ke Waajib ko tark kiya, lihaaza Taubah kare. Aur 2-Raka'at par Qa'dah na kiya to Farz ada na huye aur woh Namaaz Nafil ho gayi. Haañ agar teesri Raka'at ka Sajdah karne se peshtar (pahle) Iqaamat ki niyyat karli, to Farz baatil na honge, magar Qiyaam va Ruku' ka i'aadah (dubaarah ada) karna hoga aur agar teesri (raka'at) ke Sajdah mein (iqaamat ki) niyyat ki to ab Farz jaate rahe. Yunhi agar pahli donoñ ya ek mein Qira'at na ki Namaaz faasid ho gayi. [Hidaayah; 'Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas'alah-17: Yeh 'Rukhsat' (ijaazat) ke musaafir ke liye hai mutlaq (be-qaid) hai, uska safar jaaiz kaam ke liye ho ya na-jaaiz ke liye, bahar-haal musaafir ke ahkaam uske liye saabit honge. [General-Books]

Mas'alah-18: Kaafir 3 din ki raah ke iraadah se nikla 2 din ke baa'd musalmaan ho gaya, to uske liye Qasr hai. Aur na-baaligh 3 din ki raah ke qasd (iraade) se nikla aur raastah mein baaligh ho gaya, ab se jahañ jaana hai 3 din ki raah na ho to poori padhe. Haiz waali paak hui aur ab se 3 din ki raah na ho to poori padhe. [Durr-e-Mukhtaar]

Mas'alah-19: Baadshah ne ri'aaya ('awaam, jantaa) ki tafteesh-e-haal ke liye mulk mein safar kiya to Qasr na kare, jabke pahla iraadah muttasil (lagaataar/continuously) 3 manzil ka na ho. Aur agar kisi aur gharz ke liye ho aur masaafat-e-safar (safar ka faasilah) ho to Qasr kare. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-20: Sunnaton mein Qasr nahiñ balke poori padhi jayengi. Al-Battah khauf aur rawa-rawi (ya'ni jaldi, ghabraahat) ki haalat mein (sunnatein) mu'aaf haiñ aur Aman ki haalat mein padhi jayein. ['Aalamgiri]

Mas'alah-21: Musaafir us waqt tak musaafir hai jab tak apni basti mein pahunch na jaye, ya aabaadi mein poore 15 din thaherne ki niyyat na karle, yeh us waqt hai jab 3 din ki raah chal chuka ho aur agar 3 manzil pahunchne se peshtar (pahle hi) waapsi ka iraadah kar liya to musaafir na raha agarche jangal mein ho. ['Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-22: Niyyat-e-Iqaamat saheeh hone ke liye 6 shartein haiñ:

[1].Chalna tark kare, agar chalne ki haalat mein Iqaamat ki niyyat ki to muqem nahiñ.

[2].Woh jagah Iqaamat ki salaahiyat rakhti ho, jangal ya dariya ya ghair-aabaad taapu (unpopulated island) mein Iqaamat ki niyyat ki muqem na huwa.

[3].15 din thaherne ki niyyat ho, is se kam thaherne ki niyyat se muqem na hoga.

[4].Yeh niyyat ek hi jagah thaherne ki ho, agar 2 mauza'woñ (ya'ni 2 jaghoñ/gaañ) mein 15 din thaherne ka iraadah ho maslan: ek mein 10 din aur dusre mein 5 din ka, to muqem na hoga.

[5].Apna iraadah mustaqil rakhta ya'ni kisi ka taabe' (dependent) na ho.

[6].Uski haalat uske iraaade ke munaafi (khilaaf) na ho. [**Aalamgiri; Raddul-Mukhtaar**]

Mas'alah-23: Musaafir ja raha hai aur abhi shaher ya gaañ mein pahuncha nahiñ aur niyyat-e-iqaamat karli to muqem na huwa. Aur pahunch ne ke baa'd niyyat ki to muqem ho gaya, agarche abhi makaan waghairah ki talaash mein phir raha ho. [**Aalamgiri**]

Mas'alah-24: Musalmanoñ ka lashkar (army) kisi jangal mein padaaw (camp) daal de aur dera khaimah nasb (qaaim/fix) karke 15 din thaherne ki niyyat karle to muqem na huwa. Aur jo log jangal mein khaimoñ mein rahte haiñ woh agar jangal mein khaimah dal kar 15 din ki niyyat se tahrein muqem ho jayenge, ba-sharte ke wahañ paani aur ghaas waghairah dastiyaab (haasil) hoñ, ke unke liye jangal waisa hi hai jaise hamaare liye shaher aur gaañ. [**Durr-e-Mukhtaar**]

Mas'alah-25: 2 Jagah 15 din thaherne ki niyyat ki aur donoñ mustaqil (alag-alag) hoñ jaise Makkah va Mina, to muqem na huwa. Aur ek dusre ki taabe' (dependent) ho jaise shaher aur uski fanaa, to muqem ho gaya. [**Aalamgiri; Durr-e-Mukhtaar**]

(Note:- Fanaa ya'ni shaher se baahar ki woh jagah jo shaher ke kaamoñ ke liye ho maslan: qabristaan, ghod-daud ka maidaan, kooda phenkne ki jagah).

Mas'alah-26: Yeh niyyat ki ke un 2 bastiyoñ mein 15 roz tahrega, ek jagah din mein rahega aur dusri jagah raat mein, to agar pahle wahañ gaya jahañ din mein thaherne ka iraadah hai, to muqem na huwa aur agar pahle wahañ

gaya jahañ raat mein rahne ka qasd (iraadah) hai, to muqem ho gaya. Phir yahañ se dusri basti mein gaya jab bhi muqem hai. [**'Aalamgiri; Raddul-Muhtaar**]

Mas'alah-27: Musaafir agar apne iradah mein mustaqil na ho (ya'ni pakka iradah na rakhta ho) to 15 din ki niyyat se muqem na hoga, maslan:

- 'Aurat jiska Maher-e-Mu'ajjal shauhar ke zimmah baaqi na ho, ke shauhar ki taabe' (dependent) hai, uski apni niyyat bekaar hai.
- Aur Ghulaam Ghair-Mukaatab ke apne Maalik ka taabe' hai.
- Aur Lashkari (army) jisko baitul-maal ya baadshah ki taraf se khuraak milti hai, ke yeh apne Sardaar ka taabe' hai.
- Aur Naukar ke yeh apne Aaqa ka taabe' hai.
- Aur Qaidi ke yeh qaid karne waale ka taabe' hai.
- Aur jis Maal-Daar par Taawaan (jurmaana) laazim aaya aur Shaagird jisko Ustaad ke yahañ se khaana milta hai, ke yeh apne Ustaad ka taabe' hai.
- Aur Nek Beta apne Baap ka taabe' hai.

In sab ki apni niyyat bekaar hai balke jinke taabe' (dependent) haiñ unki niyyatoñ ka e'tibaar hai. Unki (ya'ni shauhar, maalik, aaqa, sardaar ki) niyyat iqamat ki hai to taabe' (ya'ni bibi, ghulaam, naukar) bhi muqem haiñ, unki niyyat iqamat ki nahiñ to yeh bhi musaafir haiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar; 'Aalamgiri**]

Mas'alah-28: • 'Aurat ka Maher-e-Mu'ajjal baaqi hai to use ikhtiyaar hai ke apne nafs ko rokle, lihaaza us waqt (shauhar ki) taabe' (dependent) nahiñ.

- Yunhi Mukaatab Ghulaam ko baghair Maalik ki ijaazat ke safar ka ikhtiyaar hai, lihaaza taabe' nahiñ.
- Aur jo Sipaayi baadshah ya baitul-maal se khuraak nahiñ leta woh taabe' nahiñ.
- Aur Ajeer (naukar) jo maahaana ya barsi (mahina ya saal) par naukar nahiñ balke rozaanah uska muqarrar hai, woh din-bhar kaam karne ke baa'd ijaarah (theka) faskh (khatm) kar sakta hai lihaaza taabe' nahiñ.
- Aur jis Musalmaan ko dushman ne qaid kiya agar ma'loom hai ke 3 din ki raah ko le jayega to Qasr kare aur ma'loom na ho to us se daryaaft kare, jo bataaye uske muwaafiq 'amal kare. Aur na bataaya to agar

ma'loom hai ke woh dushman muqem hai to poori padhe aur musaafir hai to Qasr kare. Aur yeh bhi ma'loom na ho sake to jab tak 3 din ki raah tay na karle poori padhe.

- Aur jis par Taawaan (jurmaana) laazim aaya aur woh safar mein tha aur pakda gaya, agar naadaar (ghareeb/mohtaaj) hai to Qasr kare aur maal-daar hai aur 15 din ke andar dene ka iraadah hai, ya kuch iraadah nahiñ, jab bhi Qasr kare, aur yeh iraadah hai ki nahiñ dega to poori padhe.

[Raddul-Muhtaar; Waghairah]

Mas'alah-29: Taabe' (dependent) ko chahiye Matbu' (ya'ni sardar jiski pairwi ki jaye) se suwaal kare, woh jo kahe uske ba-moojib (ya'ni uske mutaabiq) 'amal kare aur agar usne kuch na bataaya, to dekhe ke muqem hai ya musaafir, agar muqem hai to apne ko muqem samjhe aur musaafir hai to musaafir aur yeh bhi na ma'loom ho to 3 din ki raah tay karne ke baa'd Qasr kare, is se pahle poori padhe. Aur agar suwaal na kare to wahi hukm hai ke suwaal kiya aur kuch jawaab na mila. [Raddul-Muhtaar]

Mas'alah-30: Andhe ke saath koi pakad kar le jaane wala hai, agar yeh uska naukar hai to naabeena (andha) ki apni niyyat ka e'tibaar hai. Aur agar mahaz (sirf) ehsaan ke taur par uske saath hai to uski niyyat ka e'tibaar hai.

[Raddul-Muhtaar]

Mas'alah-31: Jo sipaayi sardar ka taabe' (dependent) tha aur lashkar ko shikast hui aur sab mutafarriq (alag-alag) ho gaye to ab taabe' nahiñ, balke Iqaamat va Safar mein khud uski (ya'ni sipaayi ki) apni niyyat ka lihaaz hai. [Raddul-Muhtaar]

Mas'alah-32: Ghulaam apne maalik ke saath Safar mein tha, maalik ne kisi muqem ke haath use bech daala, agar Namaaz mein use uska 'ilm tha aur 2 (raka'at) padhiñ to phir padhe. Yunhi agar ghulaam Namaaz mein tha aur maalik ne Iqaamat ki niyyat karli, agar jaan kar 2 (raka'at) padhiñ to phir padhe. [Raddul-Muhtaar]

Mas'alah-33: Ghulaam 2 shakhsoñ mein Mushtarak hai (ya'ni ghulaam ke 2 maalik haiñ) aur woh donoñ Safar mein haiñ, ek ne Iqaamat ki niyyat ki dusre ne nahiñ, to agar us ghulaam se khidmat lene mein baari muqarrar hai to muqem ki baari ke din 4 (raka'at) padhe aur musaafir ki baari ke

din 2. Aur baari muqarrar na ho to har roz 4 padhe aur 2-Raka'at par Qa'dah Farz hai. [**'Aalamgiri**]

Mas'alah-34: Jisne Iqaamat ki niyyat ki magar uski haalat bataati hai ke 15 din na tahrega, to niyyat saheeh nahiñ, maslan: Hajj karne gaya aur shuru' Zil-Hijjah mein 15 din Makka-Mu'azzamah mein thaherne ka iraadah kiya to yeh niyyat bekaar hai, ke jab Hajj ka iraadah hai to 'Arfah aur Mina ko zaroor jayega, phir itne dinoñ Makka-Mu'azzamah mein kyun kar thaher sakta hai aur Mina se wapas ho kar niyyat kare to saheeh hai. [**'Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-35: Jo shakhs kahiñ gaya aur wahan 15 din thaherne ka iraadah nahiñ, magar qaafilah ke saath jaane ka iraadah hai aur yeh ma'loom hai ke qaafilah 15 din ke baa'd jayega, to woh muqem hai agarche Iqaamat ki niyyat nahiñ. [**Durr-e-Mukhtaar**]

Mas'alah-36: Musaafir kisi kaam ke liye ya saathiyon ke intizaar mein 2-4 roz ya 13-14 din ki niyyat se tahra, ya yeh iraadah hai ke kaam ho jayega to chala jayega aur donoñ sooraton mein agar aaj-kal aaj-kal karte barson guzar jayein jab bhi musafir hi hai, Namaaz Qasr padhe. [**'Aalamgiri; Waghairah**]

Mas'alah-37: Musalmanoñ ka lashkar Daar-ul-Harb ko gaya ya Daar-ul-Harb mein kisi qilaa'h ka muhaasara kiya (ya'ni gher liya) to musafir hi hai, agarche 15 din ki niyyat karli ho, agarche zaahir ghalbah ho. Yunhi agar Daar-ul-Islam mein Baaghiyon ka muhaasara kiya ho to muqem nahiñ aur jo shakhs Daar-ul-Harb mein Amaan lekar gaya aur 15 din ki Iqaamat ki niyyat ki to 4 (raka'at) padhe. [**Ghunyah; Durr-e-Mukhtaar**]

Mas'alah-38: Daar-ul-Harb ka rahne wala wahiñ musalmaan ho gaya aur Kuffaar usko maar daalne ki fikr mein huye, woh wahan se 3 din ki raah ka iraadah karke bhaaga to Namaaz Qasr kare aur agar kahiñ do-ek maah ke iraadah se chhup gaya jab bhi Qasr padhe aur agar usi shaher mein chhupa to poori padhe. Aur agar musalmaan Daar-ul-Harb mein qaid tha wahan se bhaag kar kisi gaar (cave) mein chhupa to Qasr padhe, agarche 15 din ka iraadah ho. Aur agar Daar-ul-Harb ke kisi shaher ke tamaam rahne waale musalmaan ho jayein aur Harbiyon ne unse ladna chaha to woh sab muqem hi haiñ. Yunhi agar Kuffaar inke shaher par ghaalib

aaye aur yeh log shaher chhod kar ek din ki raah ke iraadah se chale gaye jab bhi muqem haiñ aur 3 din ki raah ka iraadah ho to musaafir, phir agar wapas aaye aur Kuffaar ne inke shaher par qabzah na kiya ho to muqem ho gaye. Aur agar Mushrikoñ ka shaher par tasallut (qabzah/ghalba) ho gaya aur wahañ rahe bhi magar Musalmanoñ ke wapas aane par chhod diya, to agar yeh log wahañ rahna chaheñ to Daar-ul-Islam ho gaya, Namaazeñ poori kareñ aur agar wahañ rahne ka iraadah nahiñ balke sirf ek-aadh mahina rah kar Daar-ul-Islam ko chale jayenge to Qasr kareñ.

[‘Aalamgiri]

Mas`alah-39: Musalmanoñ ka lashkar Daar-ul-Harb mein gaya aur ghaalib aaya aur us shaher ko Daar-ul-Islam banaaya to Qasr na kareñ aur agar mahaz (sirf) 2-1 maah (mahina) rahne ka iraadah hai to Qasr kareñ. [‘Aalamgiri]

Mas`alah-40: Musaafir ne Namaaz ke andar Iqaamat ki niyyat ki to yeh Namaaz bhi poori padhe. Aur agar yeh soorat hui ke 1-Raka'at padhi thi ke waqt khatam ho gaya aur dusri (raka'at) mein Iqaamat ki niyyat ki to yeh Namaaz 2 hi Raka'at padhe, iske baa'd ki 4 (raka'at) padhe. Yunhi agar musaafir Laahiq tha aur Imaam bhi musaafir tha, Imaam ke Salaam ke baa'd niyyat-e-iqaamat ki to 2 (raka'at) hi padhe aur Imaam ke Salaam se peshtar (pahle) niyyat ki to 4 (raka'at) padhe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

(Musaafir Aur Muqem Ki Iqtida Ke Masaail)

Mas`alah-41: Ada va Qaza donoñ mein muqem musaafir ki Iqtida kar sakta hai aur Imaam ke Salaam ke baa'd apni baaqi 2-Raka'tein padhle aur un Raka'toñ mein Qira'at bilkul na kare balke Ba-Qadr-e-Faatiha chup khada rahe. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-42: Imaam musaafir hai aur Muqtadi muqem, Imaam ke Salaam se pahle Muqtadi khada ho gaya aur Salaam se pahle Imaam ne Iqaamat ki niyyat karli, to agar Muqtadi ne teesri (raka'at) ka Sajdah na kiya ho to Imaam ke saath hole, warnah Namaaz jaati rahi. Aur teesri ke Sajdah ke baa'd Imaam ne Iqaamat ki niyyat ki to mutaaba'at (pairwi) na kare, mutaaba'at karega to Namaaz jaati rahegi. [Raddul-Muhtaar]

Mas'alah-43: Yeh pahle ma'loom ho chuka hai ke hukm-e-sehat-e-iqtida (ya'ni iqtida ke saheeh hone ka hukm) ke liye shart hai ke Imaam ka muqem ya musaafir hona ma'loom ho, khwaah Namaaz shuru' karte waqt ma'loom huwa ho ya baa'd mein, lihaaza Imaam ko chahiye ke (namaaz) shuru' karte waqt apna musaafir hona zaahir karde aur shuru' mein na kaha to baa'd-e-namaaz kah de ke: apni Namaaz poori karlo maiñ musaafir huñ. [Durr-e-Mukhtaar] Aur shuru' mein kah diya hai jab bhi baa'd mein kah de ke jo log us waqt maujood na the unhein bhi ma'loom ho jaye.

Mas'alah-44: Waqt khatam hone ke baa'd musaafir muqem ki Iqtida nahiñ kar sakta waqt mein kar sakta hai aur is soorat mein musaafir ke Farz bhi 4 ho gaye, yeh hukm 4-Raka'ati Namaaz ka hai aur jin Namaazon mein Qasr nahiñ unme waqt va baa'd-e-waqt donoñ sooraton mein Iqtida kar sakta hai, waqt mein Iqtida ki thi Namaaz poori karne se pahle waqt khatam ho gaya jab bhi Iqtida saheeh hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-45: Musaafir ne muqem ki Iqtida ki aur Imaam ke Mazhab ke muwaafiq woh Namaaz Qaza hai aur Muqtadi ke Mazhab par Ada, maslan: Imaam Shaafa'ee-ul-Mazhab hai Muqtadi Hanafi aur ek misl ke baa'd Zohar ki Namaaz isne uske peeche padhi, to Iqtida saheeh hai. [Durr-e-Mukhtaar]

Mas'alah-46: Musaafir ne muqem ke peeche (namaaz) shuru' karke faasid kardi to ab 2 (raka'at) hi padhega ya'ni jabke tanha padhe ya kisi musaafir ki Iqtida kare aur agar phir muqem ki Iqtida ki to 4 (raka'at) padhe. [Raddul-Muhtaar]

Mas'alah-47: Musaafir ne muqem ki Iqtida ki, to Muqtadi par bhi Qa'dah-e-Ula Waajib ho gaya Farz na raha, to agar Imaam ne Qa'dah na kiya Namaaz faasid na hui. Aur muqem ne musaafir ki Iqtida ki, to Muqtadi par bhi Qa'dah-e-Ula Farz ho gaya. [Raddul-Muhtaar; Durr-e-Mukhtaar]

Mas'alah-48: Qasr aur poori (namaaz) padhne mein aakhir waqt ka e'tibaar hai jabke padh na chuka ho, farz karo kisi ne Namaaz na padhi thi aur waqt itna baaqi rah gaya hai ke Allahu-Akbar kahle ab musaafir ho gaya to Qasr kare aur musaafir tha us waqt Iqaamat ki niyyat ki to 4 (raka'at) padhe. [Durr-e-Mukhtaar]

Mas`alah-49: Zohar ki Namaaz waqt mein padhne ke baad safar kiya aur 'Asr ki 2 (raka'at) padhein, phir kisi zaroorat se makaan par wapas aaya aur abhi 'Asr ka waqt baaki hai, ab ma'loom huwa ke dono Namaazein be-wuzu hain, to Zohar ki 2 (raka'at) padhe aur 'Asr ki 4. Aur agar Zohar va 'Asr ki padh kar aafat doobne se pahle safar kiya aur ma'loom huwa ke dono Namaazein be-wuzu padhi hain, to Zohar ki 4 padhe aur 'Asr ki 2. [Aalamgiri; Raddul-Muhtar]

Mas`alah-50: Musaafir ko 'Sahw' huwa aur 2-Raka'at par Salaam pherne ke baad niyyat-e-iqaamat ki, us Namaaz ke haq mein muqem na huwa aur sajda-e-sahw saaqit (mu'aaf) ho gaya. Aur Sajdah karne ke baad (iqaamat ki) niyyat ki to saheeh hai aur 4-Raka'at padhna Farz, agar ek hi Sajdah ke baad Niyyat ki. [Aalamgiri]

Mas`alah-51: Musaafir ne Musafiroon ki Imaamat ki, Asnaa-e-Namaaz (namaaz ke dauran) mein Imaam be-wuzu huwa aur kisi musafir ko Khalifah kiya, Khalifah ne Iqaamat ki niyyat ki to uske peeche jo musafir hain unki Namaazein 2 hi Raka'at rahengi. Yunhi agar muqem ko Khalifah kiya jab bhi Muqtadi musafir 2 (raka'at) hi padhein aur agar Imaam ne Hadd ke baad Masjid se nikalne se pahle Iqaamat ki niyyat ki to 4 padhein. [Aalamgiri]

(Watan-e-Asli Aur Watan-e-Iqaamat Ke Masaail)

Mas`alah-52: Watan 2 Qism Hai:-

[1].Watan-e-Asli (permanent home) [2].Watan-e-Iqaamat (temporary home)

[01].Watan-e-Asli:- woh jagah hai jahan uski paidaish hai, ya uske ghar ke log wahan rahte hain, ya wahan sukoonat (rihaish) karli aur yeh iradah hai ke yahan se na jayega.

[02].Watan-e-Iqaamat:- woh jagah hai ke musafir ne 15 din ya us se ziyadah thaher ka wahan iradah kiya ho. [Aalamgiri]

Mas`alah-53: Musaafir ne kahi Shaadi karli agar wahan 15 din thaher ka iradah na ho, muqem ho gaya. Aur 2 shahron mein uski 2 'auratein rahti hon to dono jagah pahunchte hi muqem ho jayega. [Raddul-Muhtar]

Mas`alah-54: Ek jagah aadmi ka Watan-e-Asli hai, ab usne dusre jagah Watan-e-Asli banaaya, agar pahli jagah baal-bacche maujood hon to dono

Asli haiñ warnah pahla Asli na raha, khwaah un donoñ jaghoñ ke darmiyaan masaafat-e-safar (safar ki doori) ho ya na ho. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-55: Watan-e-Iqaamat dusre Watan-e-Iqaamat ko baatil kar deta hai ya'ni ek jagah 15 din ke iraadah se tahra, phir dusri jagah utne hi din ke iraadah se tahra, to pahli jagah ab Watan na rahi, donoñ ke darmiyaan masaafat-e-safar (safar ka faasilah) ho ya na ho. Yunhi Watan-e-Iqaamat va Watan-e-Asli va Safar se baatil ho jaata hai. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-56: Agar apne ghar ke logoñ ko lekar dusri jagah chala gaya aur pahli jagah Makaan va Asbaab (cheezeiñ) waghairah baaqi haiñ, to woh bhi Watan-e-Asli hai. [Aalamgiri]

Mas`alah-57: Watan-e-Iqaamat ke liye yeh zaroor nahiñ ke 3 din ke Safar ke baa'd wahañ Iqaamat ki ho, balke agar muddat-e-safar tay karne se peshtar (pahle) Iqaamat karli Watan-e-Iqaamat ho gaya. [Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-58: Baaligh ke waalidain (maa-baap) kisi shaher mein rahte haiñ aur woh shaher uski Jaa-e-Wilaadat (paidaish ki jagah) nahiñ, na uske Ahl (ghar waale) wahañ hoñ, to woh jagah uske liye Watan nahiñ. [Raddul-Muhtaar]

Mas`alah-59: Musaafir jab Watan-e-Asli mein pahunch gaya, safar khatm ho gaya agarche Iqaamat ki niyyat na ki ho. [Aalamgiri]

Mas`alah-60: 'Aurat biyaah kar (ya'ni shaadi karke) susraal gayi aur yahiñ rahne-sahne lage to Maika uske liye Watan-e-Asli na raha, ya'ni agar susraal 3 manzil par hai (ya'ni $57 \frac{1}{2}$ meel ke faasile par hai), wahañ se Maike aayi aur 15 din thaherne ki niyyat na ki to Qasr padhe. Aur agar Maike rahna nahiñ chhoda balke susraal 'aarzi taur par gayi (ya'ni 15 din se kam rahne gayi), to Maike aate hi safar khatam ho gaya Namaaz poori padhe.

Mas`alah-61: 'Aurat ko baghair Mahram ke **3 din** ya ziyadah ki raah jaana na-jaaiz hai balke **1 din** ki raah jaana bhi. Na-baaligh baccha ya maa'tooh (na-samajh, kam 'aql) ke saath bhi Safar nahiñ kar sakti, hamraahi (ya'ni saath) mein baaligh-mahram ya shauhar ka hona zaroori hai. [Aalamgiri; Waghairah] Mahram ke liye zaroor hai ke Sakht-Faasiq, Be-Baak, Ghair-Maamoon na ho (ya'ni be-sharm, be-haya, ghair zimmedaar na ho).

Chapter: 09

JUMU'AH KA BAYAAN

❖ Qur'aani-Aayat.....	121
❖ Ahaadees-e-Mubaaraka.....	121
➤ Fazaail-e-Jumu'ah.....	121
➤ Jumu'ah Ke Din Marne Ke Fazaail.....	124
➤ Jumu'ah Chhodne Par Wa'eedein.....	126
➤ Jumu'ah Ke Din Nahaane Ka Bayaan.....	128
➤ Jumu'ah Ke Liye Awwal Jaane Ka Sawaab.....	129
➤ Logoñ Ki Gardan Phalaangne Ki Mumaana'at.....	130
❖ Jumu'ah Padhne Ke Liye 6 Shartein.....	131
➤ Misr Ya Fana-e-Misr.....	131
➤ Sultaan-e-Islaam Ya Uska Naaib.....	133
➤ Waqt-e-Zohar.....	135
➤ Khutbah.....	135
❖ Khutbah Ki Sunnatein.....	136
➤ Jama'at.....	138
➤ Izn-e-'Aam.....	138
❖ Waajibaat-e-Jumu'ah.....	139

Jumu'ah Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩)}

[Surah-e-Jumu'ah, Aayat-9]

Tarjamah:- “Aye Imaan walo! Jab Namaaz ke liye Jumu'ah ke din Azaan di jaye to Zikr-e-Khuda ki taraf daudo aur Khareed-o-Farokht chhod do yeh tumhaare liye behtar hai agar tum jaante ho.”

Fazaail-e-Roz-e-Jumu'ah:-

Hadees 01-02:- Saheehain mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas (ﷺ)** farmate hain: “Ham pichhle hain ya'ni dunya mein aane ke lihaaz se aur Qayamat ke din pahle, siwa iske ke unhein hamse pahle kitaab mili aur hamein unke baa'd, yahi Jumu'ah woh din hai ke unpar Farz kiya gaya ya'ni yeh ke iski ta'zeem karein woh is se khilaaf ho gaye aur ham ko **Allah-Ta'ala** ne bata diya dusre log hamaare taabe' hain, Yahood ne dusre din ko woh din muqarrar kiya ya'ni haftah (saturday) ko aur Nasaarah ne teesre din ko ya'ni itwaar (sunday) ko.” Aur Muslim ki dusri Riwaayat inhein se aur Huzairah (رضي الله عنه) se yeh hai, farmate hain: “Ham ahl-e-dunya se peeche hain aur Qayamat ke din pahle, ke tamaam makhlooq se pahle hamaare liye faislah ho jayega.”

Hadees 03:- Muslim va Abu Dawood va Tirmizi va Nasaa'i Abu Hurairah (رضي الله عنه) se Raavi, farmate hain (ﷺ): “Behtar din ke aafaa' ne us par tulu' kiya Jumu'ah ka din hai, isi mein Aadam عليه الصلوة والسلام paida kiye gaye aur isi mein Jannat mein daakhil kiye gaye aur isi mein Jannat se utarne ka unhein hukm huwa. Aur Qayamat Jumu'ah hi ke din qaaim hogi.”

Hadees 04-05:- Abu Dawood va Nasaa'i va Ibn-e-Maajah va Baihiqi 'Aus Bin 'Aus (رضي الله عنه) se Raavi, ke farmate hain (ﷺ): “Tumhaare afzal dino se Jumu'ah ka din hai, isi mein Aadam عليه السلام paida kiye gaye aur isi mein intiqaal kiya aur isi mein Nafkha hai (dusri baar soor phoonka jaana) aur

isi mein Saa'qah hai (pahli baar soor phoonka jaana), is din mein mujh par Durood ki kasrat karo ke tumhara Durood mujh par pesh kiya jaata hai.” Logoñ ne ‘arz ki: Ya **Rasoolullah** (ﷺ)! Us waqt **Huzoor** (ﷺ) par hamaara Durood kyun kar pesh kiya jayega, jab **Huzoor** (ﷺ) intiqaal farma chuke honge?. Farmaya: “**Allah-Ta’ala** ne zameen par Ambiya ke jism khaana haraam kar diya hai.”

Aur Ibn-e-Maajah ki Riwaayat mein hai, ke farmate haiñ: “Jumu’ah ke din mujh par Durood ki kasrat karo ke yeh din mash-hood (gawaahi diya huwa/ahmiyat wala) hai, isme Farishte haazir hote haiñ aur mujh par jo Durood padhega pesh kiya jayega.” Abu Darda (رضي الله عنه) kahte haiñ, maine ‘arz ki: aur maut ke baa’d?. Farmaya: “Beshak **Allah** (عز وجل) ne zameen par Ambiya ke jism khaana haraam kar diya hai, Allah ka Nabi zindah hai rozi diya jaata hai.”

Hadees 06-07:- Ibn-e-Maajah Abu Lubaabah Bin ‘Abdul Munzir aur Ahmad Saa’d Bin Mu’aaz رضي الله تعالى عنهما se Raavi, ke farmate haiñ (ﷺ): “Jumu’ah ka din tamaam dinoñ ka sardaar hai aur **Allah** ke nazdeek sab se bada hai aur woh **Allah** ke nazdeek ‘Eid-ul-Azha va ‘Eid-ul-Fitr se bada hai, isme 5 khaslatein haiñ:

[1].**Allah-Ta’ala** ne isi mein Aadam عليه السلام ko paida kiya.

[2].Aur isi mein zameen par unhein utaara.

[3].Aur isi mein unhein wafaat di.

[4].Aur is mein ek saa’at aisi hai ke Bandah us waqt jis cheez ka suwaal kare woh use dega jab tak haraam ka suwaal na kare.

[5].Aur isi din mein Qayamat qaaim hogi.

Koi farishtah-e-muqarrab va aasmaan va zameen aur hawa aur pahaad aur dariya aisa nahiñ ke Jumu’ah ke din se darta na ho.

Jumu’ah Ke Din Ek Aisa Waqt Hai Ke Us Mein Du’a Qubool Hoti Hai:-

Hadees 08 se 10:- Bukhari va Muslim Abu Hurairah (رضي الله عنه) se Raavi, farmate haiñ (ﷺ): “Jumu’ah mein ek aisi saa’at (waqt) hai ke musalmaan Bandah agar use paale aur us waqt **Allah-Ta’ala** se bhalaai ka suwaal kare to woh use dega.”

Aur Muslim ki Riwaayat mein yeh bhi hai ke: “Woh waqt bahut thoda hai.” Raha yeh ke woh kaunsa waqt hai isme Riwaayatein bahut haiñ, unme 2 qawi haiñ, ek yeh ke: “Imaam ke Khutbah ke liye baithne se Khatm-e-Namaaz tak hai.” Is Hadees ko Muslim Abu Burdah Bin Abi Moosa se woh apne waalid se woh **Huzoor-e-Aqdas** (ﷺ) se Riwaayat karte haiñ. Aur dusri yeh ke: “Woh Jumu’ah ki pichhli saa’at hai.”

Imaam Maalik va Abu Dawood va Tirmizi va Nasaa’i va Ahmad Abu Hurairah (رضي الله عنه) se Raavi, woh kahte haiñ: main Koh-e-Toor ki taraf gaya aur Kaa’b-Ahbaar se mila unke paas baitha, unhoñ ne mujhe Tauraat ki Riwaayatein sunaayi aur maine unse **Rasoolullah** (ﷺ) ki Hadeesein bayaan kiñ, unme ek Hadees yeh bhi thi ke **Rasoolullah** (ﷺ) ne farmaya: “Behtar din ke aafat ne us par tulu’ kiya Jumu’ah ka din hai, isi mein Aadam عليه السلام paida kiye gaye aur isi mein unhein utarne ka hukm huwa aur isi mein unki taubah qubool hui aur isi mein unka intiqaal huwa aur isi mein Qayamat qaaim hogi aur koi jaanwar aisa nahiñ ke Jumu’ah ke din subh ke waqt aafat nikalne tak Qayamat ke dar se cheekhta na ho, siwa aadmi aur jinn ke aur isme ek aisa waqt hai ke Musalmaan Bandah Namaaz padhne mein use paale to **Allah-Ta’ala** se jis shai (cheez) ka suwaal kare woh use dega. Kaa’b ne kaha saal mein aisa ek din hai? Maine kaha balke har Jumu’ah mein hai, Kaa’b ne Tauraat padh kar kaha **Rasoolullah** (ﷺ) ne sach farmaya. Abu Hurairah (رضي الله عنه) kahte haiñ: phir mai ‘Abdullah Bin Salaam (رضي الله عنه) se mila aur Kaa’b-Ahbaar ki Majlis aur Jumu’ah ke baare mein jo Hadees bayaan ki thi uska zikr kiya aur yeh ke Kaa’b ne kaha tha: yeh har saal mein ek din hai, ‘Abdullah Bin Salaam ne kaha: Kaa’b ne ghalat kaha, maine kaha: phir Kaa’b ne Tauraat padh kar kaha balke woh saa’at har Jumu’ah mein hai, kaha: Kaa’b ne sach kaha, phir ‘Abdullah Bin Salaam ne kaha: tumhein ma’loom hai yeh kaunsi saa’at hai? Maine kaha: mujhe bataao aur bukhla na karo, kaha: Jumu’ah ke din ki

pichhli saa'at hai, maine kaha: pichhli saa'at kaise ho shakti hai **Huzoor** (ﷺ) ne to farmaya hai: "Musalmaan Bandah Namaaz padhte mein use paaye aur woh Namaaz ka waqt nahiñ, 'Abdullah Bin Salaam ne kaha: kya **Huzoor** (ﷺ) ne yeh nahiñ farmaya hai ke: jo kisi majlis mein intizaar-e-namaaz mein baithe woh Namaaz mein hai, maine kaha: haañ farmaya to hai, kaha: to woh yahi hai ya'ni Namaaz padhne se Namaaz ka intizaar muraad hai.

Hadees 11:- Tirmizi Anas (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): "Jumu'ah ke din jis saa'at (waqt) ki khwaahish ki jaati hai, use 'Asr ke baa'd se ghuroob-e-aaftaab tak talaash karo."

Hadees 12:- Tabraani Ausat mein Ba-Sanad-e-Hasan Anas Bin Maalik (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): "**Allah** Tabaarak Wa Ta'ala kisi Musalmaan ko Jumu'ah ke din be-maghfirat kiye na chhodega."

Hadees 13:- Abu Ya'la unhiñ se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Jumu'ah ke din aur raat mein 24 ghante haiñ, koi ghanta aisa nahiñ jisme **Allah-Ta'ala** Jahannam se 6 laakh aazaad na karta ho jin par Jahannam Waajib ho gaya tha."

Jumu'ah Ke Din Ya Raat Mein Marne Ke Fazaail:-

Hadees 14:- Ahmad va Tirmizi 'Abdullah Bin 'Amr رضي الله تعالى عنها se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Jo Musalmaan Jumu'ah ke din ya Jumu'ah ke raat mein marega, **Allah-Ta'ala** use Fitnah-e-Qabr se bacha lega."

Hadees 15:- Abu Nu'aim ne Jaabir (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) farmate haiñ: "Jo Jumu'ah ke din ya Jumu'ah ki raat mein marega Azaab-e-Qabr se bacha liya jayega aur Qayamat ke din is tarah aayega ke us par Shaheedoñ ki mohar hogi."

Hadees 16:- Hameed ne Targheeb (kitaab ka naam) mein Ayaas Bin Bukair se Riwaayat ki, ke farmate haiñ: "Jo Jumu'ah ke din marega, uske liye Shaheed ka ajr likha jayega aur Fitnah-e-Qabr se bacha liya jayega."

Hadees 17:- 'Ataa se Marvi, ke **Huzoor** (ﷺ) farmate haiñ: "Jo Musalmaan Mard ya Musalmaan 'Aurat Jumu'ah ke din ya Jumu'ah ki raat mein mare Azaab-e-Qabr aur Fitnah-e-Qabr se bacha liya jayega aur Khuda se is haal

mein milega ke us par kuch hisaab na hoga aur uske saath gawaah honge ke uske liye gawaahi denge ya mohar hogi.”

Hadees 18:- Baihiqi ki Riwaayat Anas (رضي الله عنه) se hai, ke **Huzoor** (ﷺ) farmate haiñ: “Jumu’ah ki raat roshan raat hai aur Jumu’ah ka din chamak-daar din.”

Hadees 19:- Tirmizi Ibn-e-‘Abbaas رضي الله تعالى عنهما se Raavi, ke unhoñ ne yeh Aayat padhi:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۖ}

[Surah-e-Ma'idah, Aayat-3]

Tarjamah:- “Aaj maine tumhara Deen kaamil kar diya aur tum par apni ne'mat tamaam kardi aur tumhaare liye Islaam ko Deen pasand farmaya.”

Inki khidmat mein ek Yahood haazir tha usne kaha: yeh Aayat ham par naazil hoti to ham is din ko 'Eid banaate, Ibn-e-‘Abbaas رضي الله تعالى عنهما ne farmaya: yeh Aayat 2 'Eidoñ ke din utri Jumu'ah aur 'Arfah ke din ya'ni hamein is din ko 'Eid banaane ki zaroorat nahiñ ke **Allah** (عز وجل) ne jis din yeh Aayat utaari us din Dohri-'Eid thi ke Jumu'ah va 'Arfah, yeh donoñ din Musalmanoñ ke 'Eid ke haiñ aur us din yeh donoñ jama' the ke Jumu'ah ka din tha aur 9`wiñ Zil-Hijjah.

Fazaail-e-Namaaz-e-Jumu'ah:-

Hadees 20:- Muslim va Abu Dawood va Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jisne acchi tarah Wuzu kiya phir Jumu'ah ko aaya aur (khutbah) suna aur chup raha uske liye Maghfirat ho jayegi, un gunaahoñ ki jo is Jumu'ah aur dusre Jumu'ah ke darmiyaan haiñ aur 3 din aur. Aur jisne kankari chhui usne laghw (bekaar kaam) kiya ya'ni Khutbah sunne ki haalat mein itna kaam bhi laghw mein daakhil hai ke kankari padi ho use hataa de.”

Hadees 21:- Tabraani ki Riwaayat Abu Maalik Ash'ari (رضي الله عنه) se hai, ke **Huzoor** (ﷺ) farmate haiñ: “Jumu'ah kaffarah hai un gunaahoñ ke liye jo is Jumu'ah aur iske baa'd waale Jumu'ah ke darmiyaan haiñ aur 3 din ziyadah aur yeh is wajah se ke **Allah** (عز وجل) farmata hai: “Jo ek neki kare, uske liye 10 misl hai.”

Hadees 22:- Ibn-e-Habbaan apni Saheeh mein Abu Sa'eed (رضي الله عنه) se Raavi, ke farmate hain (عليه السلام): "Paanch (5) cheezein jo ek din mein karega, **Allah-Ta'ala** usko Jannati likh dega:

[1].Jo Mareez ko poochne jaye.

[2].Aur Janaaze mein haazir huwa.

[3].Aur Rozah rakhe.

[4].Aur Jumu'ah ko jaye.

[5].Aur Ghulaam Azaad kare.

Hadees 23:- Tirmizi Ba-Ifaada-e-Tasheeh va Tahseen Raavi, ke Yazeed Bin Abi Maryam kahte hain: mai Jumu'ah ko jaata tha, 'Abaayah Bin Rifa'ah Bin Raafe' mile, unhone ne kaha: tumhein bashaarat (khush-khabri) ho ke tumhaare yeh qadam **Allah** ki raah mein hain, maine Abu 'Abas ko kahte suna ke **Rasoolullah** (ﷺ) ne farmaya: "Jiske qadam **Allah** (عز وجل) ki raah mein gard-aalood hon woh aag par haraam hain." Aur Bukhari ki Riwaayat mein yun hai, ke 'Abaayah kahte hain: mai Jumu'ah ko ja raha tha, Abu 'Abas (رضي الله عنه) mile aur **Huzoor** (ﷺ) ka irshaad sunaaya.

Jumu'ah Chhodne Par Wa'eedein:-

Hadees 24 se 26:- Muslim Abu Hurairah va Ibn-e-'Umar se aur Nasaa'i va Ibn-e-Maajah Ibn-e-'Abbaas va Ibn-e-'Umar رضي الله تعالى عنهم se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate hain: "Log Jumu'ah chhodne se baaz ayenge ya **Allah-Ta'ala** unke dilon par mohar kar dega, phir ghaafileen mein ho jayenge."

Hadees 27 se 31:- Farmate hain: "Jo 3 Jumu'ye susti ki wajah se chhode **Allah-Ta'ala** uske dil par mohar kar dega." Isko Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah va Daarmi va Ibn-e-Khuzaimah va Ibn-e-Habbaan va Haakim Abul Jaa'd Zamri se aur Imaam Maalik ne Safwaan Bin Sulaim se aur Imaam Ahmad ne Abu Qataadah رضي الله تعالى عنهم se Riwaayat kiya. Tirmizi ne kaha yeh Hadees Hasan hai aur Haakim ne kaha Saheeh bar-sharte Muslim hai.

Aur Ibn-e-Khuzaimah va Ibn-e-Habbaan ki ek Riwaayat mein hai: “Jo 3 Jumu'ye bila 'uzr chhode woh Munaafiq hai.” Aur Razeen ki Riwaayat mein hai: “Woh **Allah** (عزوجل) se be-'ilaaqah hai.”

Aur Tabraani ki Riwaayat Usaamah (رضي الله عنه) se hai: “Woh Munaafiqeen mein likh diya jayega.” Aur Imaam Shaafa'ee (رحمته الله) ki Riwaayat 'Abdullah Bin 'Abbaas رضي الله تعالى عنهما se hai: woh Munaafiq likh diya gaya, us kitaab mein jo na mahw ho (ya'ni na mitega) na badli jaye.

Aur ek Riwaayat mein hai: “Jo 3 Jumu'ye pe-dar-pe chhode usne Islaam ko peeth ke peeche phenk diya.” Isko Abu Ya'la ne Ibn-e-'Abbaas رضي الله تعالى عنهما se Ba-Sanad-e-Saheeh Riwaayat kiya.

Hadees 32:- Ahmad va Abu Dawood va Ibn-e-Maajah Samurah Bin Jundub (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: “Jo baghair 'uzr Jumu'ah chhode ek dinar Sadqah de aur agar na paaye to aadha dinar aur yeh dinar Tasadduq (saddiqah) karna shaayad is liye ho ke qubool-e-taubah ke liye mu'een (madadgaar) ho, warnah haqeeqatan to Taubah karna Farz hai.”

Hadees 33:- Saheeh Muslim Shareef mein Ibn-e-Mas'ood (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): “Maine qasd (iraadah) kiya ke ek shakhs ko Namaaz padhaane ka hukm doon aur jo log Jumu'ah se peeche rah gaye, unke gharon ko jalaa doon.”

Hadees 34:- Ibn-e-Maajah ne Jaabir (رضي الله عنه) se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne khutbah farmaya aur farmaya: “Aye logo! Marne se pahle **Allah** (عزوجل) ki taraf taubah karo aur mashgool hone se pahle nek kaamon ki taraf sabqat karo aur yaad-e-khuda ki kasrat aur zaahir va poshidah Sadqah ki kasrat se jo ta'alluqaat tumhaare aur tumhaare **Rab** (عزوجل) ke darmiyaan haiñ milao. Aisa karoge to tumhein rozi di jayegi aur tumhaari madad ki jayegi aur tumhaari shikastagi (tangi, pareshaani) door farmaayi jayegi aur jaan lo ke us jagah us din us saal mein Qayamat tak ke liye **Allah** (عزوجل) ne tum par Jumu'ah Farz kiya, jo shakhs meri hayaat mein ya mere baa'd halka jaan kar aur ba-taur-e-inkaar Jumu'ah chhode aur uske liye koi Imaam ya'ni Haakim-e-Islaam ho 'aadil ya zaalim to **Allah-Ta'ala** na uski paraa-gandagi (pareshaani) ko jama' farmayega, na uske kaam mein barkat dega, Aagah!

uske liye na Namaaz hai, na Zakaat, na Hajj, na Rozah, na Neki, jab tak taubah na kare aur jo taubah kare **Allah** (عزوجل) uski taubah qubool farmayega.”

Hadees 35:- Daarqutni unhiñ se Raavi, ke farmate haiñ (ﷺ): “Jo **Allah** (عزوجل) aur pichhle din par Imaan laata hai us par Jumu'ah ke din (namaaz) Jumu'ah Farz hai, magar mareez ya musaafir ya 'aurat ya baccha ya ghulaam par aur jo shakhs khel ya tijaarat mein mashgool raha to **Allah** (عزوجل) us se be-parwah hai aur **Allah** (عزوجل) ghani hameed hai.”

Jumu'ah Ke Din Nahaane Aur Khushbu Lagaane Ka Bayaan:-

Hadees 36 se 38:- Saheeh Bukhari mein Salmaan Faarsi (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): “Jo shakhs Jumu'ah ke din nahaaye aur jis Tahaarat ki istitaa'at (qudrat/taaqat) ho kare aur tel lagaaye aur ghar mein jo khushbu ho male phir Namaaz ko nikle aur 2 shakhsoñ mein judaai na kare ya'ni 2 shakhs baithe huye hoñ unhein hataa kar beech mein na baithe aur jo Namaaz uske liye likhi gayi hai padhe aur Imaam jab khutbah padhe to chup rahe, uske liye un gunaahon ki jo us Jumu'ah aur dusre Jumu'ah ke darmiyaan haiñ Maghfirat ho jayegi.” Aur isi ke qareeb-qareeb Abu Sa'eed Khudri va Abu Hurairah رضي الله تعالى عنهما se bhi muta'addid turq se Riwaayatein aayin.

Hadees 39-40:- Ahmad Abu Dawood va Tirmizi Ba-Ifaada-e-Tahseen va Nasaa'i va Ibn-e-Maajah va Ibn-e-Khuzaimah va Ibn-e-Habbaan va Haakim Ba-Ifaada-e-Tasheeh Aus Bin Aus aur Tabraani Ausat mein Ibn-e-'Abbaas رضي الله تعالى عنهم se Raavi, ke farmate haiñ (ﷺ): “Jo nahlaaye aur nahaaye aur awwal waqt aaye aur shuru' khutbah mein shareek ho aur chal kar aaye sawaari par na aaye aur Imaam se qareeb ho aur kaan laga kar Khutbah sune aur laghw (bekaar) kaam na kare, uske liye har qadam ke badle saal-bhar ka 'amal hai, ek saal ke dinoñ ke Roze aur raaton ke Qiyaam ka uske liye ajr (sawaab) hai.” Aur isi ke misl deegar Sahaaba-e-Kiraam رضي الله تعالى عنهم se bhi Riwaayatein haiñ.

Hadees 41:- Bukhari va Muslim Abu Hurairah (رضي الله عنه) se Raavi, farmate haiñ (ﷺ): “Har Musalmaan par 7 din mein ek din Ghusl hai, ke us din mein sar dhoye aur badan.”

Hadees 42:- Ahmad va Abu Dawood va Tirmizi va Nasaa'i va Daarmi Samurah Bin Jundub (رضي الله تعالى عنه) se Raavi, ke farmate haiñ: "Jisne Jumu'ah ke din Wuzu kiya fabiha (behtar) aur accha hai aur jisne Ghusl kiya to Ghusl afzal hai."

Hadees 43:- Abu Dawood 'Ikrama se Raavi, ke 'Iraaq se kuch log aaye, unhoñ ne Ibn-e-'Abbaas رضي الله تعالى عنهما se suwaal kiya ke: "Jumu'ah ke din aap Ghusl Waajib jaante haiñ?. Farmaya: Na, haañ yeh ziyadah Tahaarat hai aur jo nahaaye uske liye behtar hai aur jo Ghusl na kare to us par Waajib nahiñ."

Hadees 44:- Ibn-e-Maajah Ba-Sanad-e-Hasan Ibn-e-'Abbaas رضي الله تعالى عنهما se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Is din ko **Allah** (عز وجل) ne Musalmanoñ ke liye 'Eid kiya, to jo Jumu'ah ko aaye woh nahaaye aur agar khushbu ho to lagaaye."

Hadees 45:- Ahmad va Tirmizi Ba-Sanad-e-Hasan Baraa (رضي الله تعالى عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Musalmaan par haq hai ke Jumu'ah ke din nahaaye aur ghar mein jo khushbu ho lagaaye aur khushbu na paaye to paani ya'ni nahaana bajaaye khushbu hai."

Hadees 46-47:- Tabraani Kabeer va Ausat mein Siddiq-e-Akbar va 'Imraan Bin Haseen رضي الله تعالى عنهما Raavi, ke farmate haiñ: "Jo Jumu'ah ke din nahaaye uske gunaah aur khataayein mita di jaati haiñ aur jab chalna shuru' kiya to har qadam par 20 nekiyaañ likhi jaati haiñ." Aur dusri Riwaayat mein hai: "Har qadam par 20 saal ka 'amal likha jaata hai aur jab Namaaz se faarigh ho to use 200 baras ke 'amal ka ajr (sawaab) milta hai."

Hadees 48:- Tabraani Kabeer mein Ba-Riwaayat-e-Siqaat Abu Umaamah (رضي الله تعالى عنه) se Raavi, ke farmate haiñ: "Jumu'ah ka Ghusl baal ki jadoñ se khataayein kheenchna leta hai."

Jumu'ah Ke Liye Awwal Jaane Ka Sawaab Aur Gardan

Phalaangne Ki Mumaana'at:-

Hadees 49:- Bukhari va Muslim va Abu Dawood va Tirmizi va Maalik va Nasaa'i va Ibn-e-Maajah Abu Hurairah (رضي الله تعالى عنه) se Raavi, farmate haiñ (ﷺ): "Jo

shakhs Jumu'ah ke din Ghusl kare jaise Janaabat ka Ghusl hai, phir pahli saa'at (waqt) mein jaye to goya usne Uunt ki Qurbaani ki aur jo dusri saa'at mein gaya usne Gaay ki Qurbaani ki aur jo teesri saa'at mein gaya usne seengh waale Mendhe ki Qurbaani ki aur jo chauthi saa'at mein gaya goya usne Murghi nek kaam mein kharch ki aur jo paanchwi saa'at mein gaya goya Anda kharch kiya, phir jab Imaam Khutbah ko nikla Malaaikah zikr sunne haazir ho jaate hain."

Hadees 50 se 52:- Bukhari va Muslim va Ibn-e-Maajah ki dusri Riwaayat unhein se hai, **Huzoor** (ﷺ) farmate hain: "Jab Jumu'ah ka din hota hai Farishte Masjid ke darwaazah par khade hote hain aur haazir hone waale ko likhte hain, sab mein pahla phir uske baa'd wala, (uske baa'd wahi sawaab jo upar ki Riwaayat mein mazkoor huye zikr kiye), phir Imaam jab Khutbah ko nikla Farishte apne daftar lapet lete hain aur zikr sunte hain." Isi ke misl Samurah Bin Jundub va Abu Sa'eed Khudri رضى الله تعالى عنهما se bhi Riwaayat hai."

Hadees 53:- Imaam Ahmad va Tabraani ki Riwaayat Abu Umaamah (رضي الله عنه) se hai: "Jab Imaam Khutbah ko nikalta hai to Farishte daftar tay kar lete (lapet lete) hain, kisi ne unse kaha: To jo shakhs Imaam ke nikalne ke baa'd aaye uska Jumu'ah na huwa? Kaha: haañ huwa, to lekin woh daftar mein nahiñ likha gaya."

Hadees 54:- Jisne Jumu'ah ke din logoñ ki gardanein phalaangi usne Jahannam ki taraf pull banaaya. Is Hadees ko Tirmizi aur Ibn-e-Maajah Mu'aaz Bin Anas Jahni se woh apne waalid se Riwaayat karte hain aur Tirmizi ne kaha yeh Hadees Gharib hai aur tamaam Ahl-e-'Ilm ke nazdeek isi par 'amal hai.

Hadees 55:- Ahmad va Abu Dawood va Nasaa'i 'Abdullah Bin Basar (رضي الله عنه) se Raavi, ke ek shakhs logoñ ki gardanein phalaangte huye aaye aur **Huzoor** (ﷺ) Khutbah farma rahe the, irshaad farmaya: "Baith Ja! Tune eezaa pahunchaayi."

Hadees 56:- Abu Dawood 'Amr Bin 'Aas (رضي الله عنه) se Raavi, ke farmate hain: "Jumu'ah mein 3 qism ke log haazir hote hain, ek woh ke laghw ke saath

haazir huwa (ya'ni koi aisa kaam kiya jis se sawaab jaata rahe maslan: Khutbah ke waqt kalaam (baat-cheet) kiya ya kankariyaañ chhuiñ) to uska hissah Jumu'ah se wahi laghw hai aur ek woh shakhs ke Allah se Du'a ki, to agar chahe de aur chahe na de aur ek woh ke sukoot va insaat (ya'ni khamoshi) ke saath haazir huwa aur kisi musalmaan ki na gardan phalaangi na kisi ko eezaa di, to Jumu'ah uske liye kaffarah hai aaindah Jumu'ah aur 3 din ziyadah tak."

Masaail-e-Fiqhiyyah:-

Jumu'ah Farz-e-'Ain hai aur iski farziyat Zohar se ziyadah mu'akkid (ziyadah taakeed ki gayi) hai aur iska Munkir (inkaar karne wala) Kaafir hai. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-01: Jumu'ah padhne ke liye 6 sharteiñ haiñ, ke in meiñ se 1 shart bhi Mafqood ho (ya'ni na paayi jaye) to hoga hi nahiñ.

([1].Misr ya Fana-e-Misr. [2].Baadshah-e-Islaam. [3].Waqt-e-Zohar. [4].Khutbah. [5].Jama'at Meiñ 3 Mard Hona. [6].Izn-e-'Aam ('Aam-ijaa'at))

[1].Misr Ya Fana-e-Misr

Misr woh jagah hai jisme muta'addid kooche (ya'ni bahut se galiyaañ) aur baazaar hoñ aur woh zila' (district) ya parganah (ya'ni zila' ka hissah/sector of the district) ho ke uske muta'alliq dihaat (gaañ) gine jaate hoñ aur wahañ koi Haakim ho ke apne dab-daba va satwat (rob va dab-daba) ke sabab mazloom ka insaaf zaalim se le sake ya'ni insaaf par qudrat kaafi hai, agarche na-insaafi karta aur badlah na leta ho.

Aur Misr ke aas-paas ki jagah jo Misr ki maslihatoñ (zarooriyat) ke liye ho use "Fana-e-Misr" kahte haiñ. Jaise: qabristaan, ghod-daud ka maidaan, fauj ke rahne ki jagah, kacheriyaañ, station, ke yeh cheezeiñ shaher se baahar hoñ to Fana-e-Misr meiñ inka shumaar hai aur wahañ Jumu'ah jaaiz. [Ghuniyah. Waghairaha] Lihaaza Jumu'ah, ya shaher meiñ padha jaye ya qasbah (ya'ni chhota shaher) meiñ ya inki fanaa meiñ aur gaañ meiñ jaaiz nahiñ. [Ghuniyah]

Mas'alah-02: Jis shaher par Kuffaar ka tasallut (qabzah/ghalba) ho gaya wahañ bhi Jumu'ah jaaiz hai, jab tak Daar-ul-Islaam rahe. [Raddul-Muhtaar]

Mas'alah-03: Misr (city) ke liye Haakim ka wahañ rahna zaroor hai, agar bataur-e-daurah (visit) wahañ aagaya, to woh jagah Misr na hogi, na wahañ Jumu'ah qaaim kiya jayega. [Raddul-Muhtaar]

Mas'alah-04: Jo jagah shaher se qareeb hai magar shaher ki zarooratoñ ke liye na ho aur uske aur shaher ke darmiyaan khet waghairah faasil (juda karne wala) ho to wahañ Jumu'ah jaaiz nahiñ, agarche Azaan-e-Jumu'ah ki aawaaz wahañ tak pahunchti ho. ['Aalamgiri] Magar aksar Aimmah kahte haiñ ke agar Azaan ki aawaaz pahunchti ho to un logoñ par Jumu'ah padhna Farz hai, balke baa'z ne to yeh farmaya ke agar shaher se door jagah ho magar bila takleef wapaa baahar ja sakta ho to Jumu'ah padhna Farz hai. [Durr-e-Mukhtaar] Lihaaza jo log shaher ke qareeb gaaoñ mein rahte haiñ unheñ chahiye ke shaher mein aakar Jumu'ah padh jayeñ.

Mas'alah-05: Gaaoñ ka rahne wala shaher mein aaya aur Jumu'ah ke din yahiñ rahne ka iraadah hai, to Jumu'ah Farz hai aur usi din waapsi ka iraadah ho zawaal se pahle ya baa'd, to Farz nahiñ, magar padhe to mustahiq-e-sawaab hai. Yunhi musaafir shaher mein aaya aur niyyat-e-iqaamat na ki to Jumu'ah Farz nahiñ. Gaaoñ wala Jumu'ah ke liye shaher ko aaya aur koi dusra kaam bhi maqsood hai, to is sa'ee (ya'ni Jumu'ah ke liye aane) ka bhi sawaab paayega aur Jumu'ah padha to Jumu'ah ka bhi. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-06: Hajj ke dinoñ mein Mina mein Jumu'ah padha jayega, jabke Khalifah ya Ameer-e-Hijaaz ya'ni Shareef-e-Makkah wahañ maujood ho aur Ameer-e-Mosam ya'ni woh ke Haajiyoñ ke liye Haakim banaaya gaya hai Jumu'ah nahiñ qaaim kar sakta. Hajj ke 'alaawah aur dinoñ mein Mina mein Jumu'ah nahiñ ho sakta aur 'Arfaat mein mutlaqan (bilkul) nahiñ ho sakta, na Hajj ke zamaana mein, na aur dinoñ mein. ['Aalamgiri]

Mas'alah-07: Shaher mein muta'addid (kayi) jagah Jumu'ah ho sakta hai, khwaah woh shaher chhota ho ya bada aur Jumu'ah 2 Masjidoñ mein ho ya ziyadah. [Durr-e-Mukhtaar; Waghairah] Magar bila zaroorat bahut si jagah Jumu'ah qaaim na kiya jaye, ke Jumu'ah Sha'aair-e-Islaam (islaam ki nishaani) se hai aur Jaami'-e-Jamaa'at hai aur bahut si Masjidoñ mein hone se woh Shaukat-e-Islaami baaqi nahiñ rahti jo Ijtimaa' mein hoti, neez dafa'-e-harj ke liye

ta'addud (ya'ni ek se zaaid jaghoñ par) jaaiz rakha gaya hai, to khwaah-makhwaah Jama'at paraaganda karna (ya'ni bikhraana) aur mohalla mohalla Jumu'ah qaa'im karna na chahiye. Neez ek bahut zaroori amr (baat) jiski taraf 'awaam ko bilkul tawajjuh nahiñ, yeh hai ke Jumu'ah ko aur Namaazoñ ki tarah samajh rakkha hai, ke jisne chaha naya Jumu'ah qaa'im kar liya aur jisne chaha padha diya yeh na-jaaiz hai, is liye ke Jumu'ah qaa'im karna Baadshah-e-Islaam ya uske Naaib ka kaam hai, iska bayaan aage aata hai aur jahañ Islaami Saltanat na ho wahañ jo sab se bada Faqeeh Sunni Saheeh-ul-'Aqeedah ho, Ahkaam-e-Shar'iyyah jaari karne mein Sultaan-e-Islaam ke qaa'im maqaam hai, lihaaza wahi Jumu'ah qaa'im kare, baghair uski ijaazat ke nahiñ ho sakta aur yeh bhi na ho to 'aam log jisko Imaam banaayein. 'Aalim ke hote huye 'awaam bataur-e-khud kisi ko Imaam nahiñ bana sakte, na yeh ho sakta hai ke 2-4 shakhs kisi ko Imaam muqarrar kar lein aisa Jumu'ah kahiñ se saabit nahiñ.

Mas'alah-08: Zohar-e-Ehtiyaati (ke Jumu'ah ke baa'd 4-Raka'at Namaaz is niyyat se ke sab mein pichhli Zohar jiska waqt paaya aur na padhi) khaas logoñ ke liye hai, jinko Farz-e-Jumu'ah ada hone mein shak na ho aur 'awaam ke agar Zohar-e-Ehtiyaati padhein to Jumu'ah ke ada hone mein unhein shak hoga woh na padhein aur iski chaaron Raka'tein bhari padhi jayein aur behtar yeh hai ke Jumu'ah ki pichhli 4 Sunnatein padh kar Zohar-e-Ehtiyaati padhein phir 2 Sunnatein aur in 6 Sunnaton mein Sunnat-e-Waqt ki niyyat karein. [*'Aalamgiri; Sagheeri; Raddul-Muhtaar; Waghairaha*]

[2].Sultaan-e-Islaam Ya Uska Naaib Jise Jumu'ah Qaa'im Karne Ka Hukm Diya

Mas'alah-09: Sultaan 'Aadil ho ya Zaalim Jumu'ah qaa'im kar sakta hai. Yunhi agar zabardasti baadshah ban baitha ya'ni shar'an usko Haqq-e-Imaat na ho, maslan: Qarshi (quraish qabeele se ta'alluq rakhne wala) na ho, ya aur koi shart mafqood ho (ya'ni na paayi jaye) to yeh bhi Jumu'ah qaa'im kar sakta hai. Yunhi agar 'aurat baadshah ban baithi to uske hukm se Jumu'ah qaa'im hoga, yeh khud nahiñ qaa'im kar sakti. [*Durr-e-Mukhtaar; Raddul-Muhtaar*]

Mas`alah-10: Baadshah ne jise Jumu'ah ka Imaam muqarrar kar diya woh dusre se bhi padhwa sakta hai, agarche use iska ikhtiyaar na diya ho ke dusre se padhwa de. [Durr-e-Mukhtaar]

Mas`alah-11: Imaam-e-Jumu'ah ki bila-ijaazat kisi ne Jumu'ah padhaaya, agar Imaam ya woh shakhs jiske hukm se Jumu'ah qaaim hota hai shareek ho gaya to ho jayega warnah nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-12: Haakim-e-Shaher ka intiqaal ho gaya ya Fitnah ke sabab kahiñ chala gaya aur uske Khalifah (wali-e-'ahd) ya Qazi-e-Maazoon ne Jumu'ah qaaim kiya jaaiz hai. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-13: Kisi shaher mein baadshah-e-islam waghairah jiske hukm se Jumu'ah qaaim hota hai na ho to 'aam log jise chahein Imaam banaawein. Yunhi agar baadshah se ijaazat na le sakte hon jab bhi kisi ko muqarrar kar sakte hain. ['Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-14: Haakim-e-Shaher na-baaligh ya kaafir hai aur ab woh na-baaligh baaligh huwa ya kaafir musalman huwa to ab bhi Jumu'ah qaaim karne ka inko haq nahiñ, al-battah agar jadeed (naya) hukm inke liye aaya ya baadshah ne kah diya tha ke baaligh hone ya islam laane ke baa'd Jumu'ah qaaim karna, to qaaim kar sakta hai. ['Aalamgiri]

Mas`alah-15: Khutbah ki ijaazat Jumu'ah ki ijaazat hai aur Jumu'ah ki ijaazat Khutbah ki ijaazat hai, agarche kah diya ho ke Khutbah padhna aur Jumu'ah na qaaim karna. ['Aalamgiri]

Mas`alah-16: Baadshah logon ko Jumu'ah qaaim karne se mana' karde to log khud qaaim kar lein aur agar usne kisi shaher ki shahriyat baatil kardi (ya'ni shaher ab shaher na raha) to logon ko ab Jumu'ah padhne ka ikhtiyaar nahiñ. [Raddul-Muhtaar] Yeh us waqt hai ke Baadshah-e-Islam ne shahriyat baatil ki ho aur kaafir ne baatil ki to padhein.

Mas`alah-17: Imaam-e-Jumu'ah ko baadshah ne maa'zool (dismiss) kar diya, to jab tak maa'zooli ka parwaanah na aaye ya khud baadshah na aaye maa'zool na hoga. ['Aalamgiri]

Mas`alah-18: Baadshah safar karke apne mulk ke kisi shaher mein pahuncha, to wahan Jumu'ah khud qaaim kar sakta hai. ['Aalamgiri]

[3].Waqt-e-Zohar

Ya'ni Waqt-e-Zohar mein Namaaz poori ho jaye, to agar Asnaa-e-Namaaz (namaaz ke dauraan) mein agarche Tashahhud ke baa'd 'Asr ka waqt aagaya Jumu'ah baatil ho gaya, Zohar ki Qaza padhein. [**Aammah-e-Kutub**]

Mas'alah-19: Muqtadi Namaaz mein so gaya tha aankh us waqt khuli ke Imaam Salaam pher chuka hai, to agar waqt baaqi hai Jumu'ah poori karle warnah Zohar ki Qaza padhe ya'ni naye Tahreemah se. [**Aalamgiri; Waghairah**]
Yunhi agar itni bheed thi ke Ruku' va Sujood na kar saka, yahaan tak ke Imaam ne Salaam pher diya, to is mein bhi wahi sooratein hain. [**Durr-e-Mukhtaar**]

[4].Khutbah

Mas'alah-20: Khutbah-e-Jumu'ah mein shart yeh hai ke:

[1].Waqt mein ho aur

[2].Namaaz se pahle aur

[3].Aisi Jama'at ke saamne ho jo Jumu'ah ke liye shart hai ya'ni kam se kam Khateeb ke siwa 3 mard aur

[4].Itni aawaaz se ho ke paas waale sun sakein, agar koi amr maane' (rukaawat) na ho, to agar zawaal se peshtar (pahle) Khutbah padh liya, ya Namaaz ke baa'd padha, ya tanha padha, ya 'auraton bacchon ke saamne padha, to in sab sooraton mein Jumu'ah na huwa aur agar bahron ya sone walon ke saamne padha, ya haazireen door hain ke sunte nahin, ya musaafir, ya bimaaron ke saamne padha jo 'aaqil baaligh mard hain, to (jumu'ah) ho jayega. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-21: Khutbah Zikr-e-Ilaahi ka naam hai agarche sirf ek baar **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) ya **سُبْحَانَ اللّٰهِ** (Subhaanallah) ya **لَا اِلٰهَ اِلَّا اللّٰهُ** (La Ilaaha Illallaah) kaha isi qadr se Farz ada ho gaya, magar itne hi par iktifa (stop) karna Makruh hai. [**Durr-e-Mukhtaar; Waghairah**]

Mas'alah-22: Chheenk aayi aur us par **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) kaha, ya Ta'ajjub ke taur par **سُبْحَانَ اللّٰهِ** (Subhaanallah) ya **لَا اِلٰهَ اِلَّا اللّٰهُ** (La Ilaaha Illallaah) kaha, to Farz ada na huwa. [**Aalamgiri**]

Mas`alah-23: Khutbah va Namaaz mein agar ziyadah faasilah ho jaye to woh Khutbah kaafi nahiñ. [Durr-e-Mukhtaar]

Mas`alah-24: Sunnat yeh hai ke 2 Khutbay padhe jayein aur bade-bade na hon, agar donoñ milkar Tiwaal-e-Mufassal se badh jayein to Makruh hai, khusoosan jaadoñ (sardiyoñ) mein. [Durr-e-Mukhtaar; Ghunyah]

Mas`alah-25: Khutbah mein yeh cheezein Sunnat haiñ:

[01].Khateeb ka paak hona.

[02].Khada hona.

[03].Khutbah se pahle Khateeb ka baithna.

[04].Khateeb ka Mimbar par hona. Aur

[05].Saama'een (sunne waloñ) ki taraf muh. Aur

[06].Qiblah ko peeth karna aur behtar yeh hai ke Mimbar Mehraab ki baayein jaanib (left-side) ho.

[07].Haazireen ka mutawajjeh (tawajjuh) Ba-Imaam hona.

[08].Khutbah se pahle اَعُوْذُ بِاللّٰهِ aahistah padhna.

[09].Itni buland aawaaz se Khutbah padhna ke log sune.

[10].الحمد se shuru' karna.

[11].Allah (عزوجل) ki 'Sana' karna.

[12].Allah (عزوجل) ki Wahdaaniyat aur Rasoolullah (ﷺ) ki Risaalat ki Shahaadat dena.

[13].Huzoor (ﷺ) par Durood bhejna.

[14].Kam se kam ek Aayat ki Tilaawat karna.

[15].Pahle Khutbah mein Waa'z va Naseehat hona.

[16].Dusre mein Hamd va Sana va Shahaadat va Durood ka i'aadah karna.

[17].Dusre mein Musalmanoñ ke liye Du'a karna.

[18].Donoñ Khutbay halke hona.

[19].Donoñ ke darmiyaan ba-qadr-e-teen Aayat padhne ke baithna.

Mustahab yeh hai ke dusre Khutbah mein aawaaz ba-nisbat pahle ke past (aahistah) ho aur Khulafa-e-Raashideen va 'Ammain-e-Mukarramain Hazrat-e-Hamzah va Hazrat-e-'Abbaas رضى الله تعالى عنهم ka zikr ho, behtar yeh hai ke dusra Khutbah is se shuru' kare:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِيَ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ -

Tarjamah:- “Hamd hai Allah (عزوجل) ke liye, ham uski hamd karte haiñ aur us se madad talab karte haiñ aur maghfirat chaahte haiñ aur us par Imaan laate haiñ aur us par tawakkul karte haiñ aur Allah (عزوجل) ki panaah maangte haiñ apne nafsoñ ki buraai se aur apne aa'maal ki badee se jisko Allah (عزوجل) hidaayat kare use koi gumraah karne wala nahiñ aur jisko gumraah kare use hidaayat karne wala koi nahiñ.”

[20].Mard agar Imaam ke saamne ho to Imaam ki taraf muh kare aur dahne-baayein ho to Imaam ki taraf mud (ghoom) jaye.

[21].Aur Imaam se qareeb hona afzal hai, magar yeh jaaiz nahiñ ke Imaam se qareeb hone ke liye logoñ ki gardane phalaange, al-battah agar Imaam abhi Khutbah ko nahiñ gaya hai aur aage jagah baaqi hai to aage ja sakta hai aur Khutbah shuru' hone ke baa'd Masjid mein aaya to Masjid ke kinaare hi baith jaye.

[22].Khutbah sunne ki haalat mein do-zaanu baithe jaise Namaaz mein baithte haiñ. [‘Aalamgiri; Durr-e-Mukhtaar; Ghunyah; Waghairaha]

Mas`alah-26: Baadshah-e-Islam ki aisi taa'reef jo usme na ho haraam hai, maslan: Maalik-e-Riqaab-ul-Umam ke yeh mahaz jhoot aur haraam hai. [Durr-e-Mukhtaar]

Mas`alah-27: Khutbah mein Aayat na padhna, ya donoñ Khutboñ ke darmiyaan Jalsah na karna, ya Asnaa-e-Khutbah (khutbah ke dauraan) mein kalaam (baat-cheet) karna Makruh hai, al-battah agar Khateeb ne nek baat ka hukm kiya ya buri baat se mana' kiya to use iski mumaana'at (rok) nahiñ. [‘Aalamgiri]

Mas'alah-28: Ghair-e-'Arbi mein Khutbah padhna, ya 'Arbi ke saath dusri zubaan Khutbah mein khalt karna (ya'ni milaana) Khilaaf-e-Sunnat-e-Mutawaarisah hai (ya'ni jo Huzoor (ﷺ) se saabit chali aa rahi hai uske khilaaf hai). Yunhi Khutbah mein Ash'aar padhna bhi na chahiye agarche 'Arbi hi ke hon, haañ do ek she'r pand-o-nasaa'eh (hidaayat-o-naseehat) ke agar kabhi padhle to harj nahiñ.

[5].Jama'at Ya'ni Imaam Ke 'Alaawah Kam Se Kam

3 Mard

Mas'alah-29: Agar 3 ghulaam ya musaafir ya bimaar ya goonge ya anpadh Muqtadi hon to Jumu'ah ho jayega aur sirf 'auratein ya bacche hon to nahiñ. [**'Aalamgiri; Raddul-Muhtaar**]

Mas'alah-30: Khutbah ke waqt jo log maujood the woh bhaag gaye aur dusre 3 shakhs aagaye, to inke saath Imaam Jumu'ah padhe ya'ni Jumu'ah ki Jama'at ke liye unhiñ logoñ ka hona zaroori nahiñ jo Khutbah ke waqt haazir the balke unke ghair se bhi ho jayega. [**Durr-e-Mukhtaar**]

Mas'alah-31: Pahli Raka'at ka Sajdah karne se peshtar (pahle) sab Muqtadi bhaag gaye ya sirf 2 rah gaye, to Jumu'ah baatil ho gaya sire se Zohar ki niyyat baandhe aur agar sab bhaag gaye magar 3 mard baaqi haiñ, ya Sajdah ke baa'd bhaage, ya Tahreemah ke baa'd bhaag gaye the magar pahle Ruku' mein aakar shaamil ho gaye, ya Khutbah ke baa'd bhaag gaye aur Imaam ne dusre 3 mardoñ ke saath Jumu'ah padha, to in sab sooraton mein Jumu'ah jaaiz hai. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-32: Imaam ne jab Allahu-Akbar kaha us waqt Muqtadi ba-wuzu the magar unhoñ ne niyyat na baandhi, phir yeh sab be-wuzu ho gaye aur dusre log aagaye, yeh chale gaye, to (jumu'ah) ho gaya aur agar Tahreemah hi ke waqt sab Muqtadi be-wuzu the, phir aur log aagaye to Imaam sire se Tahreemah baandhe. [**Ghunya**]

[6].Izn-e-'Aam ('Aam-Ijaazat)

Ya'ni Masjid ka darwaazah khol diya jaye ke jis Musalmaan ka ji chahe aaye, kisi ki rok-tok na ho, agar Jaame'-Masjid mein jab log jama' ho gaye darwaazah band karke Jumu'ah padha na huwa. [**'Aalamgiri**]

Mas'alah-33: Baadshah ne apne makaan mein Jumu'ah padha aur darwaazah khol diya, logon ko aane ki 'aam ijaazat hai to ho gaya, log aayein ya na aayein aur darwaazah band karke padha ya darbaanon (chaukidaar/muhaafiz) ko bitha diya ke logon ko aane na dein, to Jumu'ah na huwa. [**Aalamgiri**]

Mas'alah-34: 'Auraton ko agar Masjid-e-Jaame' se roka jaye to Izn-e-'Aam ('aam-ijaazat) ke khilaaf na hoga, ke inke aane mein khauf-e-fitnah hai. [**Raddul-Muhtaar**]

(Waajibaat-e-Jumu'ah)

Jumu'ah Waajib hone ke liye 11 Shartein hain. In mein se ek bhi maa'doom ho (ya'ni na paayi jaye) to Farz nahiin, phir bhi agar padhega to ho jayega, balke mard 'aaqil baaligh ke liye Jumu'ah padhna afzal hai aur 'aurat ke liye Zohar afzal, hain 'aurat ka makaan agar Masjid se bilkul muttasil (mila huwa/attach) hai ke ghar mein Imaam-e-Masjid ki Iqtida kar sake to uske liye bhi Jumu'ah afzal hai aur na-baaligh ne Jumu'ah padha to Nafl hai, ke us par Namaaz Farz hi nahiin. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

[01].Shaher mein muqem hona.

[02].Sehat, ya'ni Mareez par Jumu'ah Farz nahiin, Mareez se muraad woh hai ke Masjid-e-Jumu'ah tak na ja sakta ho, ya chala to jayega magar Marz badh jayega, ya der mein accha hoga. [**Ghuniyah**] Shaikh-e-Faani (ya'ni itna boodha ki masjid-e-jumu'ah tak na ja sake) Mareez ke hukm mein hai. [**Durr-e-Mukhtaar**]

Mas'alah-35: Jo shakhs Mareez ka Timaar-daar ho, jaanta hai ke Jumu'ah ko jayega to Mareez diqqaton mein pad jayega aur uska koi pursaan-e-haal (haal poochne wala/madadgaar) na hoga, to us Timaar-daar par Jumu'ah Farz nahiin. [**Durr-e-Mukhtaar; Waghairah**]

[03].Azaad hona. Ghulaam par Jumu'ah Farz nahiin aur uska Aaqa mana' kar sakta hai. [**Aalamgiri**]

Mas'alah-36: Mukaatab ghulaam par Jumu'ah Waajib hai. Yunhi jis ghulaam ka kuch hissah azaad ho chuka ho baaki ke liye sa'aayat karta ho ya'ni baqiyah azaad hone ke liye kama kar apne Aaqa ko deta ho, us par bhi Jumu'ah Farz hai. [**Aalamgiri; Durr-e-Mukhtaar**]

(Note:- Mukaatab Ghulaam ya'ni woh ghulaam jis se uske Aaq ne yeh kah diya ho ke tu itna rupiye ya maal mujhe de de to aazaad hai).

Mas'alah-37: Jis ghulaam ko uske maalik ne Tijaarat karne ki ijaazat di ho, ya uske zimmah koi khaas miqdaar kama kar laana muqarrar kiya ho, us par Jumu'ah Waajib hai. [**Aalamgiri**]

Mas'alah-38: Maalik apne ghulaam ko saath lekar Masjid-e-Jaame' ko gaya aur ghulaam ko darwaazah par chhoda ke sawaari ki hifaazat kare, to agar jaanwar ki hifaazat mein khalal (rukaawat) na aaye (jumu'ah) padhle. [**Aalamgiri**]

Mas'alah-39: Maalik ne ghulaam ko Jumu'ah padhne ki ijaazat de di, jab bhi (jumu'ah) Waajib na huwa aur bila ijaazat maalik agar Jumu'ah ya 'Eid ko gaya, agar jaanta hai ke maalik naaraaz na hoga to jaaiz hai warnah nahiñ. [**Raddul-Muhtaar**]

Mas'alah-40: Naukar aur Mazdoor ko Jumu'ah padhne se (maalik) nahiñ rok sakta, al-battah agar Masjid-e-Jaame' door hai to jitna harj huwa hai uski mazdoori mein kam kar sakta hai aur mazdoor uska mutaalba bhi nahiñ kar sakta. [**Aalamgiri**]

[04].Mard hona.

[05].Baaligh hona.

[06]. 'Aaqil hona. Yeh donoñ shartein khaas Jumu'ah ke liye nahiñ balke har 'ibaadat ke wujoob mein 'Aql va Buloogh shart hai.

[07].Ankhiyaara (aankh wala) hona.

Mas'alah-41: Yak-Chashm (ek aankh wala) aur jiski nigaah kamzor ho us par Jumu'ah Farz hai. Yunhi jo Andha Masjid mein Azaan ke waqt Ba-Wuzu ho us par Jumu'ah Farz hai aur woh Naabeena (andha) jo khud Masjid-e-Jumu'ah tak bila takalluf na ja sakta ho, agarche Masjid tak koi le jaane wala ho, ujrati-e-misl (ya'ni jo is kaam ke liye munaasib ujrati ho us ujrati) par le jaye ya bila ujrati, us par Jumu'ah Farz nahiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-42: Baa'z Naabeena (andhe) bila takalluf baghair kisi ki madad ke baazaaron raaston mein chalte phirte hain aur jis Masjid mein chahein bila poochhe ja sakte hain, unpar Jumu'ah Farz hai. [Raddul-Muhtaar]

[08].Chalne par qaadir hona.

Mas'alah-43: Apaahij par Jumu'ah Farz nahiin, agarche koi aisa ho ke use utha kar Masjid mein rakh aayega. [Raddul-Muhtaar]

Mas'alah-44: Jiska ek paauñ kat gaya ho, ya faalij (laqwa) se bekaar ho gaya ho, agar Masjid tak ja sakta ho to us par Jumu'ah Farz hai warnah nahiin. [Durr-e-Mukhtaar; Waghairah]

[09].Qaid mein na hona, magar jabke kisi Dain (qarz) ki wajah se qaid kiya gaya aur maal-daar hai ya'ni (qarz) ada karne par qaadir hai, to us par (jumu'ah) Farz hai. [Durr-e-Mukhtaar]

[10].Baadshah ya chor waghairah kisi zaalim ka khauf na hona, Muflis (ghareeb) qarz-daar ko agar qaid ka andesha ho to us par (jumu'ah) Farz nahiin. [Raddul-Muhtaar]

[11].Meeh (baarish) ya aandhi ya olay ya sardi ka na hona, ya'ni is qadr ke inse nuqsan ka khauf saheeh ho.

Mas'alah-45: Jumu'ah ki Imaamat har mard kar sakta hai jo aur Namaazon mein Imaam ho sakta ho agarche us par Jumu'ah Farz na ho jaise: mareez, musaafir, ghulaam. [Durr-e-Mukhtaar] Ya'ni jabke Sultaan-e-Islaam ya uska Naaib ya jisko usne ijaazat di bimaar ho ya musaafir, to yeh sab Namaaz-e-Jumu'ah padha sakte hain, ya unhoñ ne kisi mareez ya musaafir ya ghulaam ya kisi laaiq-e-imaamat ko ijaazat di ho, ya ba-zaroorat 'aam logoñ ne kisi aise ko Imaam muqarrar kiya ho jo Imaamat kar sakta ho, yeh nahiin ke bataur-e-khud jiska ji chahe Jumu'ah padhaawe, ke yuñ Jumu'ah na hoga.

(Shaher Mein Jumu'ah Ke Din Zohar Padhne Ke Masaail)

Mas'alah-46: Jis par Jumu'ah Farz hai use shaher mein Jumu'ah ho jaane se pahle Zohar padhna Makruh-e-Tahreemi hai, balke Imaam Ibn-e-Humaam (رحمته الله عليه) ne farmaya haraam hai aur padh liya jab bhi Jumu'ah ke liye jaana Farz hai aur Jumu'ah ho jaane ke baa'd Zohar padhne mein karaahat nahiin,

balke ab to Zohar hi padhna Farz hai, agar Jumu'ah dusri jagah na mil sake magar Jumu'ah tark karne ka (ya'ni chhodne ka) gunaaah uske sar raha.

[Raddul-Muhtaar; Raddul-Muhtaar]

Mas'alah-47: Yeh shakhs ke Jumu'ah hone se pahle Zohar padh chuka tha, Naadim (sharminda) ho kar ghar se Jumu'ah ki niyyat se nikla, agar us waqt Imaam Namaaz mein ho to Namaaz-e-Zohar jaati rahi, Jumu'ah mil jaye to padhle warnah Zohar ki Namaaz phir padhe, agarche Masjid door hone ke sabab Jumu'ah na mila ho. [Durr-e-Mukhtaar]

Mas'alah-48: Masjid-e-Jaame' mein yeh shakhs hai jisne Zohar ki Namaaz padhli hai aur jis jagah Namaaz padhi wahiñ baitha hai, to jab tak Jumu'ah shuru' na kare Zohar baatil nahiñ aur agar ba-qasd-e-jumu'ah (jumu'ah ke iraaade se) wahañ se hata to (zohar) baatil ho gayi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-49: Yeh shakhs agar makaan se nikla hi nahiñ, ya kisi aur zaroorat se nikla, ya Imaam ke faarigh hone ke waqt, ya faarigh hone ke baa'd nikla, ya us din Jumu'ah padha hi na gaya, ya logoñ ne Jumu'ah padhna to shuru' kiya tha magar kisi haadsah ke sabab poora na kiya, to in sab sooratoñ mein Zohar baatil nahiñ. [Aalamgiri; Waghairah]

Mas'alah-50: Jin sooratoñ mein Zohar baatil hona kaha gaya us se muraad Farz jaata rahna hai, ke yeh Namaaz ab Nafl ho gayi. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-51: Jis par Jumu'ah Farz tha usne Zohar ki Namaaz mein Imaamat ki phir Jumu'ah ko nikla, to uski Zohar baatil hai, magar Muqtadiyoñ mein jo Jumu'ah ko na nikla uske Farz baatil na huye. [Durr-e-Mukhtaar]

Mas'alah-52: Jis par kisi 'uzr ke sabab Jumu'ah Farz na ho, woh agar Zohar padh kar Jumu'ah ke liye nikla to uski Namaaz bhi jaati rahi, un sharaa'it ke saath jo upar mazkoor (zikr) huiñ. [Durr-e-Mukhtaar]

Mas'alah-53: Mareez ya musaafir ya qaidi ya koi aur jis par Jumu'ah Farz nahiñ, in logoñ ko bhi Jumu'ah ke din shaher mein Jama'at ke saath Zohar padhna Makruh-e-Tahreemi hai, khwaah Jumu'ah hone se peshtar (pahle) Jama'at kare ya baa'd mein. Yunhi jinhein Jumu'ah na mila woh bhi baghair Azaan va Iqaamat Zohar ki Namaaz tanha-tanha padhein, Jama'at unke liye bhi mamnu' hai. [Durr-e-Mukhtaar]

Mas'alah-54: 'Ulama farmate haiñ jin Masjidoñ mein Jumu'ah nahiñ hota, unheñ Jumu'ah ke din Zohar ke waqt band rakheñ. [Durr-e-Mukhtaar]

Mas'alah-55: Gaaon mein Jumu'ah ke din bhi Zohar ki Namaaz Azaan va Iqaamat ke saath Ba-Jama'at padheñ. ['Aalamgiri]

Mas'alah-56: Ma'zoor agar Jumu'ah ke din Zohar padhe to Mustahab yeh hai ke Namaaz-e-Jumu'ah ho jaane ke baa'd padhe aur taakhir na ki to Makruh hai. [Durr-e-Mukhtaar]

Mas'alah-57: Jisne Jumu'ah ka Qa'dah pa liya, ya Sajda-e-Sahw ke baa'd shareek huwa use Jumu'ah mil gaya. Lihaaza apni 2 hi Raka'teñ poori kare. ['Aalamgiri; Waghairah]

Mas'alah-58: Namaaz-e-Jumu'ah ke liye: [1].Peshtar (pahle) se jaana aur [2].Miswaak karna aur [3].Acche aur safed kapde pahenna aur [4].Tel aur [5].Khushbu lagaana aur [6].Pahli Saff mein baithna Mustahab hai. Aur Ghusl Sunnat. ['Aalamgiri; Ghunyah]

Mas'alah-59: Jab Imaam Khutbah ke liye khada huwa us waqt se Khatm-e-Namaaz tak Namaaz va Azkaar aur har qism ka Kalaam mana' hai, al-battah Saahib-e-Tarteeb apni Qaza Namaaz padhle. Yunhi jo shakhs Sunnat ya Nafil padh raha hai jald-jald poori karle. [Durr-e-Mukhtaar]

(Khutbah Ke Baa'z Deegar Masaail)

Mas'alah-60: Jo cheezeñ Namaaz mein haraam haiñ maslan: khaana, peena, salaam va jawaab-e-salaam waghairah yeh sab Khutbah ki haalat mein bhi haraam haiñ, yahan tak ke Amr-bil-Maa'roof (ya'ni nek kaam ke liye kahna). Haañ Khateeb Amr-bil-Maa'roof kar sakta hai, jab Khutbah padhe to tamaam haazireen par sunna aur chup rahna Farz hai, jo log Imaam se door hon ke Khutbah ki aawaaz un tak nahiñ pahunchti unheñ bhi chup rahna Waajib hai, agar kisi ko buri baat karte dekheñ to haath ya sar ke ishaare se mana' kar sakte haiñ, zubaan se na-jaaiz hai. [Durr-e-Mukhtaar]

Mas'alah-61: Khutbah sunne ki haalat mein dekha ke Andha kuyeñ mein giraa chaahta hai, ya kisi ko bichchhu waghairah kaatna chaahta hai, to zubaan se kah sakte haiñ, agar ishaarah ya dabaane se bata sakeñ to is soorat mein bhi zubaan se kahne ki ijaazat nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-62: Khateeb ne Musalmanoñ ke liye Du'a ki to Saama'een (sunne waloñ) ko haath uthaana ya Aameen kahna mana' hai, karengé gunahgaar honge. Khutbah mein Durood-Shareef padhte waqt Khateeb ka daahine-baayein muh karna Bid'at hai. [Raddul-Muhtaar]

Mas`alah-63: Huzoor-e-Aqdas (ﷺ) ka Naam-e-Paak Khateeb ne liya to haazireen dil mein Durood-Shareef padhein, zubaan se padhne ki us waqt ijaazat nahiñ. Yunhi Sahaaba-e-Kiraam ke zikr par us waqt رضى الله تعالى عنهم zubaan se kahne ki ijaazat nahiñ. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-64: Khutbah-e-Jumu'ah ke 'alaawah aur Khutboñ ka sunna bhi Waajib hai, maslan: Khutbah-e-'Eidain va Nikaah waghairahuma. [Durr-e-Mukhtaar]

Mas`alah-65: Pahli Azaan ke hote hi Sa'ee (ya'ni jumu'ah ke liye koshish) Waajib hai aur Bai' (farokht/bechna) waghairah in cheezoñ ka jo Sa'ee ke munaafi (rukaawat) hoñ chhod dena Waajib, yahañ tak ke raastah chalte huye agar khareed-o-farokht ki to yeh bhi na-jaaiz aur Masjid mein khareed-o-farokht to sakht gunaah hai aur khaana kha raha tha ke Azaan-e-Jumu'ah ki aawaaz aayi agar yeh andesha ho ke khaayega to Jumu'ah faut ho jayega to khaana chhod de aur Jumu'ah ko jaye, Jumu'ah ke liye itminaan va waqaar ke saath jaye. ['Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-66: Khateeb jab Mimbar par baithe to uske saamne dubaarah Azaan di jaye. [Mutoon] Yeh ham upar bayaan kar aaye ke saamne se yeh muraad nahiñ ke Masjid ke andar Mimbar se muttasil (saamne) ho, ke Masjid ke andar Azaan kahne ko Fuqaha-e-Kiraam Makruh farmate haiñ.

Mas`alah-67: Aksar jagah dekha gaya ke Azaan-e-Saani (jumu'ah ke khutbah se pahle hone wali azaan ya'ni doosri azaan) past (dheemi) aawaaz se kahte haiñ, yeh na chahiye balke use bhi buland aawaaz se kahein, ke is se bhi e'laan maqsood hai aur jisne pahli (azaan) na suni ise sun kar haazir ho. [Bahr; Waghairah]

Mas`alah-68: Khutbah khatm ho jaye to fauran Iqaamat kahi jaye, Khutbah va Iqaamat ke darmiyaan dunya ki baat karna Makruh hai. [Durr-e-Mukhtaar]

Mas'alah-69: Jisne Khutbah padha wahi Namaaz padhaaye, dusra na padhaaye aur agar dusre ne padha di jab bhi ho jayegi jabke woh Maazoon ho (ya'ni jisko ijaazat di gayi ho). Yunhi agar na-baaligh ne baadshah ke hukm se Khutbah padha aur baaligh ne Namaaz padhaayi jaaiz hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-70: Namaaz-e-Jumu'ah mein behtar yeh hai ke pahli Raka'at mein Surah-e-Jumu'ah aur dusri mein Surah-e-Munaafiqoon, ya pahli mein **سَبِّحْ اسْمَ** aur dusri mein **هَذَا آتَكَ** padhe, magar hamesha inhiin ko na padhe kabhi-kabhi aur Suratein bhi padhe. [Raddul-Muhtaar]

Mas'alah-71: Jumu'ah ke din agar safar kiya aur zawaal se pahle aabaadi-e-shaher se baahar ho gaya to harj nahiin, warnah mamnu' (mana') hai. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-72: Hajaamat banwaana aur Naakhun tarashwana Jumu'ah ke baa'd afzal hai. [Durr-e-Mukhtaar]

Mas'alah-73: Suwaal karne wala agar Namaaziyoñ ke aage se guzarta ho, ya gardane phalaangta ho, ya bila zaroorat maangta ho, to suwaal bhi na-jaaiz hai aur aise Saail (maangne waale) ko dena bhi na-jaaiz. [Raddul-Muhtaar] Balke Masjid mein apne liye mutlaqan (bilkul) suwaal ki ijaazat nahiin.

Mas'alah-74: Jumu'ah ke din ya raat mein Surah-e-Kahaf ki Tilaawat afzal hai aur ziyadah buzurgi raat mein padhne ki hai.

Nasaa'i va Baihiqi Ba-Sanad-e-Saheeh Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke farmate haiñ: "Jo shakhs Surah-e-Kahaf Jumu'ah ke din padhe, uske liye donoñ Jumu'oñ ke darmiyaan Noor roshan hoga."

Aur Daarmi ki Riwaayat mein hai: "Jo Shab-e-Jumu'ah mein Surah-e-Kahaf padhe uske liye wahañ se Ka'bah tak Noor roshan hoga."

Aur Abu Bakar Ibn-e-Marduwiyyah ki Riwaayat Ibn-e-'Umar (رضي الله تعالى عنهما) se hai, ke farmate haiñ: "Jo Jumu'ah ke din Surah-e-Kahaf padhe uske qadam se aasmaan tak Noor buland hoga, jo Qayamat ko uske liye roshan hoga aur 2 Jumu'oñ ke darmiyaan jo gunaah huye haiñ bakhsh diye jayenge." Is Hadees ki Isnaad mein koi harj nahiin. Ha-Meem-Ad-Dukhkaan padhne ki bhi fazeelat aayi hai.

Tabraani ne Abu Umaamah (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: “Jo shakhs Jumu’ah ke din ya raat mein Ha-Meem-Ad-Dukhkaan padhe uske liye **Allah-Ta’ala** Jannat mein ek ghar banaayega.” Aur Abu Hurairah (رضي الله عنه) se Marvi ke: “Uski Maghfirat ho jayegi.” Aur ek Riwaayat mein hai: “Jo kisi raat mein Ha-Meem-Ad-Dukhkaan padhe uske liye 70 hazaar Farishte Istighfaar karenge.” Jumu’ah ke din ya raat mein jo Surah-e-Yaseen padhe, uski Maghfirat ho jaye.”

Faaidah:- Jumu’ah ke din Roohein jama’ hoti hain, lihaaza usme Ziyaarat-e-Quboor karni chahiye aur us roz Jahannam nahiin bhadkaya jaata. [Durr-e-Mukhtaar]

Chapter: 10

‘EIDAIN KA BAYAAN

- ❖ **Qur’aani-Aayaat va Ahaadees..... 148**
- ❖ **Masaail-e-Fiqhiyyah..... 149**
- ❖ **Roz-e-‘Eid Ke Mustahabbaat..... 149**
- ❖ **Namaaz-e-‘Eid Ka Tareeqah..... 151**
- ❖ **Khutbah-e-Jumu’ah..... 153**
- ❖ **‘Eid-ul-Azha Ke Ahkaam..... 154**
- ❖ **Takbeer-e-Tashreeq..... 155**

‘Eidain Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ}

[Surah-e-Baqarah, Aayat-185]

Tarjamah:- “Rozon ki ginti poori karo aur Allah ki badaayi bolo ke usne tumhein hidaayat farmaayi.”

Aur Farmata Hai:-

{فَصَلِّ لِرَبِّكَ وَأَنْحَرْ}

[Surah-e-Kausar, Aayat-2]

Tarjamah:- “Apne Rab (عزوجل) ke liye Namaaz padh aur Qurbaani kar.”

Hadees 01:- Ibn-e-Maajah Abu Umaamah (رضي الله عنه) se Raavi, ke **Rasoolullah (ﷺ)** farmate haiñ: “Jo ‘Eidain ki raaton mein Qiyaam kare uska dil na marega jis din logon ke dil marenge.”

Hadees 02:- Asbahaani Mu’aaz Bin Jabal (رضي الله عنه) se Raavi, ke farmate haiñ: “Jo 5 raaton mein shab-bedaari kare uske liye Jannat Waajib hai, Zil-Hijjah ki 8`wiñ, 9`wiñ, 10`wiñ raatein aur ‘Eid-ul-Fitr ki raat aur Sha’baan ki 15`wiñ ya’ni Shab-e-Baraa`at.”

Hadees 03:- Abu Dawood Anas (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas (ﷺ)** jab Madeenah mein tashreef laye, us zamaana mein Ahl-e-Madeenah saal mein 2 din khushi karte the (Mahergaan va Nauroz), farmaya: “Yeh kya din haiñ? Logon ne ‘arz ki: Jaahiliyat mein ham in dino mein khushi karte the. Farmaya: “**Allah-Ta’ala** ne inke badle mein inse behtar 2 din tumhein diye, ‘Eid-ul-Azha va ‘Eid-ul-Fitr ke din.”

Hadees 04-05:- Tirmizi va Ibn-e-Maajah va Daarmi Buraidah (رضي الله عنه) se Raavi, ke “**Huzoor-e-Aqdas (ﷺ)** ‘Eid-ul-Fitr ke din kuch kha kar Namaaz ke liye tashreef le jaate aur ‘Eid-ul-Azha ko na khaate, jab tak Namaaz na padh lete.” Aur Bukhari ki Riwaayat Anas (رضي الله عنه) se hai ke: “‘Eid-ul-Fitr ke din tashreef na le jaate, jab tak chand khajoorein na tanaawul farma lete aur Taaq hotiñ (ya’ni 3, 5, 7 waghairah).”

Hadees 06:- Tirmizi va Daarmi ne Abu Hurairah (رضي الله عنه) se Riwaayat ki, ke: 'Eid ko ek raastah se tashreef le jaate aur dusre se wapas hote.'

Hadees 07:- Abu Dawood va Ibn-e-Maajah ki Riwaayat unhiñ se hai ke: "Ek martabah 'Eid ke din baarish hui to Masjid mein **Huzoor** (ﷺ) ne 'Eid ki Namaaz padhi."

Hadees 08:- Saheehain mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi ke: "**Huzoor** (ﷺ) ne 'Eid ki Namaaz 2-Raka'at padhi, na uske qabl Namaaz padhi na baa'd."

Hadees 09:- Saheeh Muslim Shareef mein hai Jaabir Bin Samurah (رضي الله عنه) kahte haiñ: Maine **Huzoor** (ﷺ) ke saath 'Eid ki Namaaz padhi ek do martabah nahiñ (balke baarha (ya'ni kayi baar), na Azaan hui na Iqaamat.

Masaail-e-Fiqhiyyah:-

'Eidain ki Namaaz Waajib hai, magar sab par nahiñ balke unhiñ par jin par Jumu'ah Waajib aur iski ada ki wahi shartein haiñ jo Jumu'ah ke liye haiñ, sirf itna farq hai ke Jumu'ah mein Khutbah shart hai aur 'Eidain mein Sunnat, agar Jumu'ah mein Khutbah na padha to Jumu'ah na huwa aur isme na padha to Namaaz ho gayi magar bura kiya.

Dusra farq yeh hai ke Jumu'ah ka Khutbah Qabl-e-Namaaz (namaaz se pahle) hai aur 'Eidain ka Baa'd-e-Namaaz, agar pahle padh liya to bura kiya, magar Namaaz ho gayi lautaayi nahiñ jayegi aur Khutbah ka bhi i'aadah nahiñ aur 'Eidain mein na Azaan hai na Iqaamat sirf 2 baar itna kahne ki ijaazat hai الصَّلَاةُ جَامِعَةٌ (As`salaatu Jaami'ah). [**Aalamgiri; Durr-e-Mukhtaar; Waghairaha**] Bila wajah 'Eid ki Namaaz chhodna Gumraahi va Bid'at hai. [**Johirah Nayyirah**]

Mas`alah-01: Gaaon mein 'Eidain ki Namaaz padhna Makruh-e-Tahreemi hai. [**Durr-e-Mukhtaar**]

Roz-e-'Eid Ke Mustahabbaat:-

Mas`alah-02: 'Eid ke din yeh umoor (kaam) Mustahab haiñ:-

[01].Hajaamat banwana.

[02].Naakhun tarashwana.

[03].Ghusl karna.

[04].Miswaak karna.

[05].Acche kapde pahenna, naya ho to naya warnah dhula.

[06].Anguthi pahenna.

[07].Khushbu lagaana.

[08].Subh ki Namaaz Masjid-e-Mohallah mein padhna.

[09].‘Eidgaah jald chala jaana.

[10].Namaaz se pahle Sadqah-e-Fitr ada karna.

[11].‘Eidgaah ko paidal jaana.

[12].Dusre raastah se wapas aana.

[13].Namaaz ko jaane se peshtar (pahle) chand khajoorein kha lena. 3, 5, 7 ya kam-o-besh magar Taaq (be-jode) hon, khajoorein na hon to koi meethi cheez khaale, Namaaz se pahle kuch na khaaya to gunahgaar na huwa magar ‘Isha tak na khaaya to ‘Itaab (naaraazgi/malaamat) kiya jayega. [Kutb-e-Kaseerah]

Mas`alah-03: Sawaari par jaane mein bhi harj nahiin, magar jisko paidal jaane par qudrat ho uske liye paidal jaana afzal hai aur waapsi mein sawaari par aane mein harj nahiin. [Jauhirah; ‘Aalamgiri]

Mas`alah-04: ‘Eidgaah ko Namaaz ke liye jaana Sunnat hai agarche Masjid mein gunjaish ho aur ‘Eidgaah mein Mimbar banaane ya Mimbar le jaane mein harj nahiin. [Raddul-Muhtaar; Waghairah]

Mas`alah-05: [14].Khushi zaahir karna.

[15].Kasrat se Sadqah dena.

[16].‘Eidgaah ko itminaan va waqaar aur neechi nigaah kiye jaana.

[17].Aapas mein mubaarak dena Mustahab hai aur raastah mein buland aawaaz se Takbeer na kahe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-06: Namaaz-e-‘Eid se qabl (pahle) Nafl Namaaz mutlaqan (bilkul) Makruh hai, ‘Eidgaah mein ho ya Ghar mein, us par ‘Eid ki Namaaz

Waajib ho ya nahiñ, yahañ tak ke 'aurat agar Chaasht ki Namaaz ghar mein padhna chahe to Namaaz ho jaane ke baa'd padhe aur Namaaz-e-'Eid ke baa'd 'Eidgaah mein Nafl padhna Makruh hai, Ghar mein padh sakta hai balke Mustahab hai ke 4-Raka'tein padhe. Yeh Ahkaam Khawaas ke haiñ, 'Awaam agar Nafl padhein agarche Namaaz-e-'Eid se pahle agarche 'Eidgaah mein, unhein mana' na kiya jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-07: Namaaz ka waqt ba-qadre 1 nezaah aaftaab buland hone se zahwa-e-kubra ya'ni nisfun-nahaar-e-shara'ee tak hai, magar 'Eid-ul-Fitr mein der karna aur 'Eid-ul-Azha mein jald padh lena Mustahab hai aur Salaam pherne ke pahle zawaal ho gaya ho to Namaaz jaati rahi. [Durr-e-Mukhtaar; Waghairah] Zawaal se muraad nisfun-nahaar-e-shara'ee hai, jiska bayaan Baab-ul-Auqaat (hissah-3) mein guzra.

Namaaz-e-'Eid Ka Tareeqah:-

Namaaz-e-'Eid ka Tareeqah yeh hai ke:

[01].2-Raka'at Waajib 'Eid-ul-Fitr ya 'Eid-ul-Azha ki niyyat karke,

[02].Kaanoñ tak haath uthaaye aur **الله أكبر** kah kar haath baandh le,

[03].Phir Sana padhe,

[04].Phir kaanoñ tak haath uthaaye aur **الله أكبر** kahta huwa haath chhod de,

[05].Phir haath uthaaye aur **الله أكبر** kah kar haath chhod de,

[06].Phir haath uthaaye aur **الله أكبر** kah kar haath baandh le, ya'ni pahli Takbeer mein haath baandhe, uske baa'd 2 Takbeeron mein haath latkaaye, phir chauthi Takbeer mein baandh le.

Isko yuñ yaad rakhe ke jahañ Takbeer ke baa'd kuch padhna hai wahañ haath baandh liye jayein aur jahañ padhna nahiñ wahañ haath chhod diye jayein,

[07].Phir Imaam **أَعُوذُ** aur **بِسْمِ اللَّهِ** aahistah padh kar Jahr (ya'ni buland aawaaz) ke saath Alhamdu aur Surat padhe,

[08].Phir Ruku' va Sajdah kare,

[09]. Aur dusri Raka'at mein pahle Alhamdu va Surat padhe.

[10]. Phir 3 baar kaan tak haath le jaakar **اللَّهُ أَكْبَرُ** kahe aur haath na baandhe.

[11]. Aur chauthi baar baghair haath uthaaye Allahu-Akbar kahta huwa Ruku' mein jaye, is se ma'loom ho gaya ke 'Eidain mein Zaa'id-Takbeerein 6 huiñ, 3 pahli (raka'at) mein Qira'at se pahle aur Takbeer-e-Tahreemah ke baa'd aur 3 dusri (raka'at) mein Qira'at ke baa'd aur Takbeer-e-Ruku' se pahle aur in chheon (6) Takbeeron mein haath uthaaye jayenge aur har 2 Takbeeron ke darmiyaan 3 Tasbeeh ki qadr Saktah (khamosh) kare aur 'Eidain mein Mustahab yeh hai ke pahli mein Surah-e-Jumu'ah aur dusri mein Surah-e-Munaafiqoon padhe, ya pahli mein **سُبْحَانَكَ** aur dusri **هَلْ أَتَاكَ**. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-08: Imaam ne 6 Takbeeron se ziyadah kahiñ to Muqtadi bhi Imaam ki pairwi kare, magar 13 se ziyadah mein Imaam ki pairwi nahiñ. [Raddul-Muhtaar]

Mas'alah-09: Pahli Raka'at mein Imaam ke Takbeer kahne ke baa'd Muqtadi shaamil huwa to usi waqt 3 Takbeerein kahle, agarche Imaam ne Qira'at shuru' kardi ho aur 3 hi kahe agarche Imaam ne 3 se ziyadah kahi ho aur agar usne Takbeerein na kahi ke Imaam Ruku' mein chala gaya, to khade-khade na kahe balke Imaam ke saath Ruku' mein jaye aur Ruku' mein Takbeer kahle aur agar Imaam ko Ruku' mein paaya aur ghaalib gumaan hai ke Takbeerein kah kar Imaam ko Ruku' mein paa lega, to khade-khade Takbeerein kahe phir Ruku' mein jaye, warnah Allahu-Akbar kah kar Ruku' mein jaye aur Ruku' mein Takbeerein kahe, phir agar usne Ruku' mein Takbeerein poori na ki thiñ ke Imaam ne sar utha liya to baaqi (takbeerein) saaqit ho gayiñ aur agar Imaam ke Ruku' se uthne ke baa'd shaamil huwa to ab Takbeerein na kahe balke jab apni padhe us waqt kahe aur Ruku' mein jahañ Takbeer kahna bataaya gaya usme haath na uthaaye aur agar dusri Raka'at mein shaamil huwa to pahli Raka'at ki Takbeerein ab na kahe balke jab apni faut-shudah (chhooti hui raka'at) padhne khada ho us waqt kahe aur dusri Raka'at ki Takbeerein agar Imaam ke saath pa jaye fabiha (theek/behtar) warnah usme bhi wahi tafseel hai jo pahli Raka'at ke baare mein mazkoor (zikr) huyi. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas`alah-10: Jo shakhs Imaam ke saath shaamil huwa phir so gaya ya uska Wuzu jaata raha, ab jo padhe to Takbeerein utni kahe jitni Imaam ne kahiñ, agarche uske Mazhab mein utni na thiñ. [**'Aalamgiri**]

Mas`alah-11: Imaam Takbeer kahna bhool gaya aur Ruku' mein chala gaya, to Qiyaam ki taraf na laute aur na Ruku' mein Takbeer kahe. [**Raddul-Mukhtaar**]

Mas`alah-12: Pahli Raka'at mein Imaam Takbeerein bhool gaya aur Qira`at shuru' kardi, to Qira`at ke baa'd kahle ya Ruku' mein aur Qira`at ka i'aadah na kare. [**Ghunyah; 'Aalamgiri**]

Mas`alah-13: Imaam ne Takbiraat-e-Zawaaid (ya'ni woh 6 takbeerein jo 'eidain ki namaaz mein ziyadah haiñ) mein haath na uthaaye to Muqtadi uski pairwi na kare balke haath uthaaye. [**'Aalamgiri; Waghairah**]

Mas`alah-14: Namaaz ke baa'd Imaam 2 Khutbay padhe aur **Khutbah-e-Jumu'ah mein jo cheezein Sunnat haiñ** isme bhi Sunnat haiñ aur jo wahañ Makruh yahañ bhi Makruh, sirf 2 baaton mein farq hai, ek yeh ke Jumu'ah ke pahle Khutbah se peshtar (pahle) Khateeb ka baithna Sunnat tha aur isme na baithna Sunnat hai, dusra yeh ke isme pahle Khutbah se peshtar 9 baar aur dusre ke pahle 7 baar aur Mimbar se utarne ke pahle 14 baar Allahu-Akbar kahna Sunnat hai aur Jumu'ah mein nahiñ. [**'Aalamgiri; Durr-e-Mukhtaar; Waghairahuma**]

Mas`alah-15: 'Eid-ul-Fitr ke Khutbah mein Sadqah-e-Fitr ke Ahkaam ki ta'leem kare, woh 5 baatein haiñ:

[1].Kis par Waajib hai? [2].Aur kis ke liye? [3].Aur kab? [4].Aur kitna? [5].Aur kis cheez se?.

Balke munaasib yeh hai ke 'Eid se pahle jo Jumu'ah padhe usme bhi yeh Ahkaam bata diye jayein, ke peshtar (pahle) se log waaqif ho jayein aur 'Eid-ul-Azha ke Khutbah mein Qurbaani ke Ahkaam aur Takbiraat-e-Tashreeq ki ta'leem ki jaye. [**Durr-e-Mukhtaar; 'Aalamgiri**]

(Note:- Takbeer-e-Tashreeq un Takbeeron ko kahte haiñ jo Baqra-'Eid ke mahine mein 9 taareekh ki Fajr se 13 taareekh ki 'Asr tak har Farz Namaaz ke baa'd 3 martabah padhi jaati hai).

Mas'alah-16: Imaam ne Namaaz padhli aur koi shakhs baaqi rah gaya, khwaah woh shaamil hi na huwa tha, ya shaamil to huwa magar uski Namaaz faasid ho gayi, to agar dusri jagah mil jaye to padhle warnah nahiñ padh sakta, haañ behtar yeh hai ke yeh shakhs 4-Raka'at Chaasht ki Namaaz padhe. [Durr-e-Mukhtaar]

Mas'alah-17: Kisi 'uzr ke sabab 'Eid ke din Namaaz na ho saki (maslan: sakht baarish hui, ya abr (baadal) ke sabab chaand nahiñ dekha gaya aur gawaahi aise waqt guzri ke Namaaz na ho saki, ya abr tha aur Namaaz aise waqt khatam hui ke zawaal ho chuka tha) to dusre din padhi jaye aur dusre din na hui to 'Eid-ul-Fitr ki Namaaz teesre din nahiñ ho sakti aur dusre din bhi Namaaz ka wahi waqt hai jo pahle din tha ya'ni ek nezah aaftaab buland hone se nisfun-nahaar-e-shara'ee tak aur bila 'uzr 'Eid-ul-Fitr ki Namaaz pahle din na padhi to dusre din nahiñ padh sakte. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas'alah-18: 'Eid-ul-Azha tamaam Ahkaam mein 'Eid-ul-Fitr ki tarah hai sirf baa'z baaton mein farq hai:

[1].Isme (ya'ni 'eid-ul-azha mein) Mustahab yeh hai ke Namaaz se pahle kuch na khaaye agarche Qurbaani na kare aur kha liya to karaahat nahiñ.

[2].Aur raastah mein buland aawaaz se Takbeer kahta jaye.

[3].Aur 'Eid-ul-Azha ki Namaaz 'uzr ki wajah se 12`wiñ tak bila karaahat muakhkhar kar sakte haiñ, 12`wiñ ke baa'd phir nahiñ ho sakti aur bila 'uzr 10`wiñ ke baa'd Makruh hai. ['Aalamgiri; Waghairah]

Mas'alah-19: Qurbaani karni ho to Mustahab yeh hai ke pahli se 10`wiñ Zil-Hijjah tak na hajaamat banwaaye, na naakhun tarashwaye. [Raddul-Muhtaar]

Mas'alah-20: 'Arfah ke din ya'ni 9`wiñ Zil-Hijjah ko logoñ ka kisi jagah jama' ho kar Haajiyoñ ki tarah Wuqoof karna aur Zikr va Du'a mein mashgool rahna, saheeh yeh hai ke kuch muzaaiqah (harj) nahiñ, jabke Laazim va Waajib na jaane aur agar kisi dusri gharz se jama' huye maslan: Namaaz-e-Istisqa padhni hai, jab to bila ikhtilaaf jaaiz hai aslan (bilkul) harj nahiñ. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-21: Baa'd-e-Namaaz-e-'Eid Musaafaha va Mu'aanaqah karna (ya'ni haath aur gale milna) jaisa 'umooman musalmanoñ mein raa'ij hai behtar hai ke isme Izhaar-e-Masarrat (khushi ka izhaar) hai. [Wisha-ul-Jayyid]

(Takbeer-e-Tashreeq Ke Masaail)

Mas'alah-22: 9th Zil-Hijjah ki Fajr se 13th ki 'Asr tak har Namaaz-e-Farz panjgaanah ke baa'd jo Jama'at-e-Mustahabbah ke saath ada ki gayi ek baar Takbeer buland aawaaz se kahna Waajib hai aur 3 baar afzal, ise Takbeer-e-Tashreeq kahte haiñ, woh yeh hai:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

[Tanweerul-Absaar; Waghairah]

Mas'alah-23: Takbeer-e-Tashreeq Salaam pherne ke baa'd fauran Waajib hai ya'ni jab tak koi aisa fe'l (kaam) na kiya ho ke us Namaaz par Bina na kar sake, agar Masjid se baahar ho gaya, ya Qasdan (jaanboojh kar) Wuzu tod diya, ya Kalaam (baat-cheet) kiya agarche Sahwan (bhool kar), to Takbeer saaqit ho gayi (ya'ni ab padhne ka hukm nahiñ hai) aur bila-qasd (ya'ni bila iradah) Wuzu toot gaya to kahle. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-24: Takbeer-e-Tashreeq us par Waajib hai jo shaher mein muqem ho, ya jisne uski Iqtida ki agarche 'aurat ya musaafir ya gaoñ ka rahne wala aur agar uski Iqtida na karein to in par Waajib nahiñ. [Durr-e-Mukhtaar]

Mas'alah-25: Nafl padhne waale ne Farz waale ki Iqtida ki, to Imaam ki pairwi mein is Muqtadi par bhi (takbeer-e-tashreeq) Waajib hai agarche Imaam ke saath isne Farz na padhe. Aur muqem ne musaafir ki Iqtida ki to muqem par Waajib hai, agarche Imaam par Waajib nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-26: Ghulaam par Takbeer-e-Tashreeq Waajib hai aur 'Auraton par Waajib nahiñ agarche Jama'at se Namaaz padhi, haan agar mard ke peeche 'aurat ne padhi aur Imaam ne uske Imaam hone ki niyyat ki to 'aurat par bhi Waajib hai magar aahistah kahe. Yunhi jin logoñ ne Barhana (ya'ni nange badan) Namaaz padhi unpar bhi Waajib nahiñ, agarche Jama'at karein, ke inki Jama'at Jama'at-e-Mustahabbah nahiñ. [Durr-e-Mukhtaar; Johirah; Waghairahuma]

Mas`alah-27: Nafil va Sunnat va Witr ke baa'd Takbeer Waajib nahiñ aur Jumu'ah ke baa'd Waajib hai aur Namaaz-e-'Eid ke baa'd bhi kahle. [Raddul-Muhtaar]

Mas`alah-28: Masbooq va Laahiq par Takbeer Waajib hai, magar jab khud Salaam pherein us waqt kahein aur Imaam ke saath kahli to Namaaz faasid na hui aur Namaaz khatam karne ke baa'd Takbeer ka i'aadah bhi nahiñ. [Raddul-Muhtaar]

(Note:- Masbooq: woh hai ke Imaam ki baa'z Raka'tein padhne ke baa'd shaamil huwa aur aakhir tak shaamil raha. **Laahiq:** woh ke Imaam ke saath pahli Raka'at mein shareek (shaamil) huwa, magar Iqtida ke baa'd uski kul Raka'tein ya baa'z faut ho gayin, khwaah 'uzr se ya bila-'uzr).

Mas`alah-29: Aur dinoñ mein Namaaz Qaza ho gayi thi Ayyaam-e-Tashreeq mein uski Qaza padhi to Takbeer Waajib nahiñ. Yunhi in dinoñ ki Namaazein aur dinoñ mein padhin jab bhi Waajib nahiñ. Yunhi saal-e-guzashta (guzre huye saal) ke Ayyaam-e-Tashreeq ki Qaza Namaazein is saal ke Ayyaam-e-Tashreeq mein padhe jab bhi Waajib nahiñ, haan agar isi saal ke Ayyaam-e-Tashreeq ki Qaza Namaazein isi saal ke inhiñ dinoñ mein Jama'at se padhe to Waajib hai. [Raddul-Muhtaar]

(Note:- Jin dinoñ mein Takbeer-e-Tashreeq kahi jaati hai unhein Ayyaam-e-Tashreeq kahte haiñ).

Mas`alah-30: Munfarid (ya'ni tanha namaaz padhne waale) par Takbeer Waajib nahiñ. [Jauhirah-Nayyirah]. Magar Munfarid bhi kahle ke Saahibain ke nazdeek inpar bhi Waajib hai.

Mas`alah-31: Imaam ne Takbeer na kahi jab bhi Muqtadi par kahna Waajib hai agarche Muqtadi musaafir ya dihaati ya 'aurat ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-32: In Taareekhoñ mein agar 'aam log baazaaron mein ba-e'laan (e'laan ke saath) Takbeerein kahein to unhein mana' na kiya jaye. [Durr-e-Mukhtaar]

Chapter: 11

GAHAN (ECLIPSE) KI NAMAAZ KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka..... 158
- ❖ Masaail-e-Fiqhiyyah..... 159
- ❖ Aandhi (Hawa)..... 160

Gahan Ki Namaaz Ka Bayaan:-

Hadees 01:- Saheehain mein Abu Moosa Ash'ari (رضي الله عنه) se Marvi, ke **Huzoor-e-Aqdas** (ﷺ) ke Ahd-e-Kareem mein ek martabah aaftaab mein Gahan laga, Masjid mein tashreef laye aur bahut taweel Qiyaam va Ruku' va Sujood ke saath Namaaz padhi, ke maine kabhi aisa karte na dekha aur yeh farmaya ke: "Allah (عز وجل) kisi ki maut va hayaat ke sabab apni yeh nishaaniyaañ zaahir nahiñ farmata, wa-lekin inse apne Bandoñ ko daraata hai, lihaaza jab inme se kuch dekho to Zikr va Du'a va Istighfaar ki taraf ghabra kar utho."

Hadees 02:- Neez inhiñ mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi, ke logoñ ne 'arz ki: Ya **Rasoolullah!** Hamne **Huzoor** (ﷺ) ko dekha ke kisi cheez ke lene ka qasd (iraadah) farmate haiñ phir peeche hathte dekha. Farmaya: "Maine Jannat ko dekha aur us se ek goshah lena chaha aur agar le leta to jab tak dunya baaqi rahti tum us se khaate aur Dozakh ko dekha aur aaj ke misl koi khauf-naak manzar kabhi na dekha aur maine dekha ke aksar Dozakhi 'Aurateiñ haiñ. 'Arz ki: kyun Ya **Rasoolullah** (ﷺ)? Farmaya ke: "Kufr karti haiñ." 'Arz ki gayi: Allah (عز وجل) ke saath Kufr karti haiñ?. Farmaya: "Shauhar ki na-shukri karti haiñ aur ehsaan ka kufraan (na-shukri) karti haiñ, agar tu uske saath 'umr bhar ehsaan kare phir koi baat bhi (khilaaf-e-mizaaj) dekhegi, kahegi: maine kabhi koi bhalaai tumse dekhi hi nahiñ."

Hadees 03:- Saheeh Bukhari Shareef mein Hazrat-e-Aasma Bint-e-Siddiq رضي الله تعالى عنها se Marvi, farmati haiñ: "**Huzoor** (ﷺ) ne Aaftaab Gahan mein ghulaam aazaad karne ka hukm farmaya."

Hadees 04:- Sunan-e-Arba'h mein Samurah Bin Jundub (رضي الله عنه) se Marvi, kahte haiñ: "**Huzoor** (ﷺ) ne Gahan ki Namaaz padhaayi aur ham **Huzoor** (ﷺ) ki aawaaz nahiñ sunte the." Ya'ni Qira'at aahistah ki.

Masaail-e-Fiqhiyyah:-

Sooraj-Gahan ki Namaaz Sunnat-e-Muakkadah hai aur Chaand-Gahan ki Mustahab. Sooraj-Gahan ki Namaaz Jama'at se padhni Mustahab hai aur tanha-tanha bhi ho sakti hai aur Jama'at se padhi jaye to Khutbah ke siwa tamaam Sharaa'it-e-Jumu'ah iske liye shart haiñ, wahi shakhs iski Jama'at qaaim kar sakta hai jo Jumu'ah ki kar sakta hai, woh na ho tanha-tanha padheñ, Ghar mein ya Masjid mein. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-01: Gahan ki Namaaz usi waqt padheñ jab aaftaab gahna ho, Gahan chhootne ke baa'd nahiñ aur agar Gahan chhootna shuru' ho gaya magar abhi baaqi hai us waqt bhi shuru' kar sakte haiñ aur Gahan ki haalat mein us par abr (baadal) aajaye jab bhi Namaaz padheñ. [Jauhirah-Nayyirah]

Mas'alah-02: Aise waqt Gahan laga ke us waqt Namaaz mamnu' (mana') hai, to Namaaz na padheñ balke Du'a mein mashgool raheñ aur isi haalat mein doob jaye to Du'a khatam kar deñ aur Maghrib ki Namaaz padheñ. [Jauhirah; Raddul-Muhtaar]

Mas'alah-03: Yeh Namaaz aur Nawaafil ki tarah 2-Raka'at padheñ ya'ni har Raka'at mein 1 Ruku' aur 2 Sajde kareñ, na is mein Azaan hai na Iqaamat, na buland aawaaz se Qira'at aur Namaaz ke baa'd Du'a kareñ yahañ tak ke aaftaab khul jaye aur 2-Raka'at se ziyadah bhi padh sakte haiñ khwaah 2-2 Raka'at par Salaam phere ya 4 par. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-04: Agar log jama' na huye to in lafzon se pukaare: الصَّلَاةُ جَامِعَةٌ - (Assalaatu-Jaami'ah). [Durr-e-Mukhtaar]

Mas'alah-05: Afzal yeh hai 'Eidgaah ya Jaame'-Masjid mein iski Jama'at qaaim ki jaye aur agar dusri jagah qaaim kareñ jab bhi harj nahiñ. ['Aalamgiri]

Mas'alah-06: Agar yaad ho to Surah-e-Baqarah aur Aal-e-Imraan ki misl badi-badi Surateñ padheñ aur Ruku' va Sujood mein bhi Tool deñ (ya'ni daraaz kareñ) aur Baa'd-e-Namaaz Du'a mein mashgool raheñ yahañ tak ke poora aaftaab khul jaye aur yeh bhi jaaiz ke Namaaz mein Takhfeef kareñ aur Du'a mein Tool, khwaah Imaam Qiblah-ru Du'a kare ya Muqtadiyon ki taraf muh karke khada ho aur yeh behtar hai aur sab Muqtadi Aameen kaheñ, agar Du'a ke waqt 'Asaa (laathi) ya Kamaan par tek laga

kar khada ho to yeh bhi accha hai, Du'a ke liye Mimbar par na jaye. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-07: Sooraj-Gahan aur Janaazah ka Ijtimaa' ho to pahle Janaazah padhe. [Jauhirah]

Mas'alah-08: Chaand-Gahan ki Namaaz mein Jama'at nahiñ, Imaam maujood ho ya na ho bahar-haal tanha-tanha padheñ. [Durr-e-Mukhtaar; Waghairah] Imaam ke 'alaawah 2-3 aadmi Jama'at kar sakte haiñ.

Mas'alah-09: Tez Aandhi aaye, ya din mein sakht taariki (andhera) chha jaye, ya raat mein khauf-naak roshni ho, ya lagaataar kasrat se meeh (baarish) barse, ya ba-kasrat olay padeñ, ya aasmaan surkh ho jaye, ya bijliyaan gireñ, ya ba-kasrat taare tooteñ, ya taa'woon waghairah waba phaile, ya zal-zale aayeñ, ya dushman ka khauf ho, ya aur koi dahshat-naak amr paaya jaye, in sab ke liye 2-Raka'at Namaaz Mustahab hai. [Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Chand Hadeeseñ jinme Aandhi waghairah ka zikr hai, is mauqa' par bayaan kar dena munaasib ma'loom hota hai ke musalmaan inpar 'amal kareñ **وبالله التوفيق** (Taufeeq Allah-Ta'ala hi ki taraf se hai).

Hadees 01:- Umm-ul-Momineen Siddiqah **رضي الله تعالى عنها** se Saheeh Bukhari va Saheeh Muslim waghairahuma mein Marvi, farmati haiñ: "Jab tez hawa chalti to **Huzoor** (ﷺ) yeh Du'a padhte:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ -

Tarjamah:- "Aye Allah (عزوجل)! Mai tujhse iske khair ka suwaal karta huñ aur iske khair ka jo isme hai aur iske khair ka jiske saath yeh bheji gayi aur teri panaah maangta hoon iske shar se aur us cheez ke shar se jo isme hai aur uske shar se jiske saath yeh bheji gayi."

Hadees 02:- Imaam Shaafa'ee va Abu Dawood va Ibn-e-Maajah va Baihiqi ne Daa'waat-e-Kabeer mein Riwaayat ki, ke farmate haiñ (ﷺ): "Hawa **Allah-Ta'ala** ki Rahmat se hai, Rahmat va 'Azaab laati hai, use bura na kaho aur **Allah** (عزوجل) se uske khair ka suwaal karo aur uske shar se panaah maango."

Hadees 03:- Tirmizi mein ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se Marvi, ke ek shakhs ne **Huzoor** (ﷺ) ke saamne hawa par la'nat bheji. Farmaya: “Hawa par la'nat na bhejo, ke woh Maamoor (hukm di gayi) hai aur jo shakhs kisi shai (cheez) par la'nat bheje aur woh la'nat ke mustahiq na ho, to woh la'nat usi bhejne waale par laut aati hai.”

Hadees 04:- Abu Dawood va Nasaa'i va Ibn-e-Maajah va Imaam Shaafa'ee ne Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Riwaayat ki, kahti haiñ: jab aasmaan par abr (baadal) aata to **Huzoor** (ﷺ) kalaam tark farma dete aur uski taraf mutawajjeh ho kar yeh Du'a padhte:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ -

Tarjamah:- “Aye Allah (عزوجل)! Maiñ teri panaah maangta hoon us cheez ke shar se jo isme hai.”

Agar khul jaata Hamd karte aur barasta to yeh Du'a padhte:

اللَّهُمَّ سَقِيَا نَافِعًا -

Tarjamah:- “Aye Allah (عزوجل)! Aisa paani barsa jo nafa' pahunchaye.”

Hadees 05:- Imaam Ahmad va Tirmizi ne ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Riwaayat ki, ke **Huzoor** (ﷺ) jab baadal ki garaj aur bijli ki kadak sunte to yeh kahte:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ -

Tarjamah:- “Aye Allah (عزوجل)! Apne ghazab se tu ham ko qatl na kar aur apne ‘Azaab se ham ko halaak na kar aur is se qabl ham ko ‘aafiyat mein rakh.”

Hadees 06:- Imaam Maalik ne ‘Abdullah Bin Zubair رضي الله تعالى عنهما se Riwaayat ki, ke **Huzoor** (ﷺ) jab baadal ki aawaaz sunte to kalaam tark farma dete aur kahte:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَنْدِهِ وَالْهَلِكَةُ مِنْ خِيفَتِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

Tarjamah:- “Paak hai woh ke hamd ke saath raa’d (bijli ki kadak) uski Tasbeeh karta hai aur Farishte uske khauf se, beshak **Allah** (عزوجل) har cheez par qaadir hai.”

Hadees 07:- Farmate haiñ: “Jab baadal ki garaj suno to **Allah** (عزوجل) ki Tasbeeh karo, Takbeer na kaho.”

Chapter: 12

NAMAAZ-E-ISTISQA KA BAYAAN

- ❖ **Qur'aani-Aayaat..... 164**
- ❖ **Ahaadees-e-Mubaaraka..... 164**
- ❖ **Masaail-e-Fiqhiyyah..... 167**

Namaaz-e-Istisqa Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ (٣٠)}

[Surah-e-Shura, Aayat-30]

Tarjamah:- “Tumheñ jo museebat pahunchti hai, woh tumhaare haathoñ ke kartoot se hai aur bahut si mu’aaf farma deta hai.”

Yeh Qahat (kaal/dearth) bhi hamaare hi maa’si (gunaahoñ) ke sabab hai, lihaaza aisi haalat mein kasrat-e-istighfaar ki bahut zaroorat hai aur yeh bhi uska fazl hai ke bahut se mu’aaf farma deta hai, warnah agar sab baatoñ par muwaakhazah (pakad) kare to kahaañ thikaana.

Farmata Hai:-

{وَلَوْ يُوَاخِذُكُمُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ}

[Surah-e-Faatir, Aayat-45]

Tarjamah:- “Agar logoñ ko unke fe’loñ par pakadta to zameen par koi chalne wala na chhodta.”

Aur Farmata Hai:-

{إِسْتَغْفِرُوا رَبَّكُمْ ۖ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) وَيُسَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَ

يَجْعَلْ لَّكُمْ جَنَّتٍ ۖ وَيَجْعَلْ لَّكُمْ أَنْهَارًا (١٢)}

[Surah-e-Nuh, Aayat-10-11-12]

Tarjamah:- “Apne Rab (عزوجل) se Istighfaar karo, beshak woh bada bakhshne wala hai, moosal-dhaar paani tum par bhejega aur maaloñ aur betoñ se tumhaari madad karega aur tumheñ baagh dega aur tumheñ nahreiñ dega.”

Hadees 01:- Ibn-e-Maajah ki Riwaayat Ibn-e-‘Umar رضى الله تعالى عنهما se hai, ke farmate haiñ (ﷺ): “Jo log Naap aur Taul mein kami karte haiñ, woh Qahat aur Shiddat-e-Maut mein aur Zulm-e-Baadshah mein giraftaar hote haiñ, agar chaupaaye na hote to unpar baarish na hoti.”

Hadees 02:- Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Qahat isi ka naam nahiñ ke baarish na ho, bada Qahat to yeh hai ke baarish ho aur zameen kuch na ugaaye.”

Hadees 03:- Saheehain mein hai, Anas (رضي الله عنه) kahte haiñ: “**Huzoor-e-Aqdas** (ﷺ) kisi Du'a mein is qadr haath na uthaate jitna Istisqa mein uthaate, yahañ tak buland farmate ke baghloñ ki safedi zaahir hoti.”

Hadees 04:- Saheeh Muslim Shareef mein unhiñ se Marvi, ke “**Huzoor** (ﷺ) ne baarish ke liye Du'a' ki aur Pusht-e-Dast se aasmaan ki taraf ishaarah kiya.” (Ya'ni aur du'aañ mein to qaa'idah yeh hai ke hatheli aasmaan ki taraf ho aur isme haath laut deiñ ke haal badalne ki faal ho).

Hadees 05:- Sunan-e-Arba'h mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi, kahte haiñ: “**Rasoolullah** (ﷺ) puraane kapde pahen kar Istisqa ke liye tashreef le gaye Tawaazu' va Khushu' va Tazarru' ke saath.”

Hadees 06:- Abu Dawood ne Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Riwaayat ki, kahti haiñ: Logoñ ne **Huzoor** (ﷺ) ki khidmat mein Qahat-e-Baaraañ (baarish na hone) ki shikaayat pesh ki, **Huzoor** (ﷺ) ne Mimbar ke liye hukm farmaya, 'Eidgaah mein rakkha gaya aur logoñ se ek din ka waa'dah farmaya ke us roz sab log chaleiñ, jab aaftaab ka kinaarah chamka, us waqt **Huzoor** (ﷺ) tashreef le gaye aur Mimbar par baithe, Takbeer kahi aur Hamd-e-Ilaahi baja laye, phir farmaya: “Tum logoñ ne apne mulk ke Qahat ki shikaayat ki aur yeh ke meeh (baarish) apne waqt se muakhkhar ho gaya aur **Allah** (عزوجل) ne tumheñ hukm diya hai ke us se Du'a karo aur usne waa'dah kar liya hai ke tumhaari Du'a qubool farmayega.” Uske baa'd farmaya:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَا لَكَ يَوْمَ الدِّينِ لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ قُوَّةً وَبَلَاغًا إِلَى حِينٍ-

Tarjamah:- “Hamd hai Allah (عزوجل) ke liye jo maalik saare jahaan waloñ ka, bahut mehrbaan raham wala, roze jaza ka maalik hai, Allah (عزوجل) ke siwa koi ma'bood nahiñ, woh jo chaahta hai karta hai Ya Allah (عزوجل)! Tu hi ma'bood hai tere siwa koi ma'bood nahiñ, tu ghani hai aur ham mohtaaj

haiñ, ham par baarish utaar aur jo kuch tu utaare, use hamaare liye quwwat aur ek waqt tak pahunchne ka sabab karde.”

Phir haath buland farmaya yahañ tak ke baghal ki safedi zaahir hui, phir logoñ ki taraf pusht (peeth) ki aur Ridaa-e-Mubaarak ulat di, phir logoñ ki taraf mutawajjeh huye aur Mimbar se utar kar 2-Raka'at Namaaz padhi, **Allah-Ta'ala** ne usi waqt abr (baadal) paida kiya, woh garja aur chamka aur barsa. Aur **Huzoor** (ﷺ) abhi Masjid ko tashreef bhi na laye the ke naale bah gaye.

Hadees 07:- Imaam Maalik va Abu Dawood Ba-Riwaayate ‘Amr Bin Shu’aib ‘An Abihi ‘An Jaddihi Raavi, ke **Huzoor** (ﷺ) Istisqa ki Du’a mein yeh kahte:

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهْمِيَّتَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَخِي بَلَدَكَ الْمَيِّتَ -

Tarjamah:- “Aye Allah (عزوجل)! Tu apne bandoñ aur chaupaayoñ ko sairaab kar aur apni rahmat ko phaila aur apne shahr-e-murdah ko zindah kar.”

Hadees 08:- Sunan-e-Abu Dawood mein Jaabir (رضي الله عنه) se Marvi, kahte haiñ: Maine **Rasoolullah** (ﷺ) ko dekha ke haath utha kar yeh Du’a ki:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيًّا مَرِيْعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ أَجَلٍ -

Tarjamah:- “Aye Allah (عزوجل)! Ham ko sairaab kar पूरी baarish se, jo khush gawaar taazgi laane wali ho, naafe’ ho (nafa’ pahunchane wali ho), zarar (nuqsan) na kare, jald ho, der mein na ho.”

Huzoor (ﷺ) ne yeh Du’a padhi thi ke aasmaan ghir aaya.

Hadees 09:- Saheeh Bukhari Shareef mein Anas (رضي الله عنه) se Marvi, kahte haiñ: Log jab Qahat mein muftala hote to Ameer-ul-Momineen Farooq-e-Aa’zam Hazrat ‘Abbaas (رضي الله عنه) ke Tawassul (waseele) se Talab-e-Baaraan (baarish ki du’a) karte, ‘Arz karte: “Aye **Allah** (عزوجل)! Teri taraf ham apne Nabi ka Waseelah kiya karte the aur tu barsaata tha, ab ham teri taraf **Nabi** (ﷺ) ke ‘Am-e-Mukarram (ya’ni cha-cha mohtaram) ko Waseelah karte haiñ tu baarish bhej.”

Anas (رضي الله عنه) kahte haiñ: Jab yuñ karte to baarish hoti ya'ni **Huzoor-e-Aqdas** (ﷺ) ki Hayaat-e-Zaahiri mein **Huzoor** (ﷺ) aage hote aur ham **Huzoor** (ﷺ) ke peeche Safein baandh kar Du'a karte. Ab ki yeh mayassar (haasil) nahiñ **Huzoor** (ﷺ) ke cha-cha ko aage karke Du'a karte haiñ, ke yeh bhi to Tawassul **Huzoor** (ﷺ) se hai sooratan mayassar nahiñ to maa'nan.

Masaail-e-Fiqhiyyah:-

Istisqa Du'a va Istighfaar ka naam hai. Istisqa ki Namaaz Jama'at se jaaiz hai, magar Jama'at iske liye Sunnat nahiñ, chahein Jama'at se padhein ya tanha-tanha donoñ tarah ikhtiyaar hai. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-01: Istisqa ke liye puraane ya paivand lage kapde pahen kar tazallul (aajizi va inkisaari) va khushu' va khuzu' va tawaazu' ke saath sar-barhana (nange sar) paidal jayein aur pa-barhana (nange paauñ) ho to behtar aur jaane se peshtar (pahle) khairaat karein. Kuffaar ko apne saath na le jayein, ke jaate haiñ rahmat ke liye aur kaafir par la'nat utarti hai.

3 din peshtar se Roze rakhein aur Taubah va Istighfaar karein phir maidaan mein jayein aur wahañ Taubah karein aur zubaani Taubah kaafi nahiñ balke dil se karein aur jinke huqooq uske zimmah haiñ sab ada kare ya mu'aaf karaaye, kamzoron, boodhoñ, boodhiyon, bacchoñ ke Tawassul (waseelah) se Du'a kare aur sab Aameen kahein. Ke Saheeh Bukhaari-Shareef mein hai **Huzoor-e-Aqdas** (ﷺ) ne irshaad farmaya: "Tumhein rozi aur madad kamzoron ke zaree'ah se milti hai."

Aur ek Riwaayat mein hai: "Agar jawaan khushu' karne waale aur chaupaaye charne waale aur boodhe Ruku' karne waale aur bacche doodh peene waale na hote to tum par shiddat se 'azaab ki baarish hoti."

Us waqt bacche apne maaon se juda rakhe jayein aur maweshi bhi saath le jayein. Gharz yeh ke tawajjuh-e-rahmat ke tamaam asbaab muhayya karein aur 3 din mutawaatir (lagaataar) jangal ko jayein aur Du'a karein aur yeh bhi ho sakta hai ke Imaam 2-Raka'at Jahr (buland aawaaz) ke saath Namaaz padhaaye aur behtar yeh hai ke pahli (raka'at) mein **سَبِّحْ اسْمَ** aur dusri mein **هَلْ أَتَاكَ** padhe aur Namaaz ke baa'd zameen par khada ho kar Khutbah padhe

aur donoñ Khutboñ ke darmiyaan Jalsah kare aur yeh bhi ho sakta hai ke ek hi Khutbah padhe aur Khutbah mein Du'a va Tasbeeh va Istighfaar kare aur Asnaa-e-Khutbah (khutbah ke dauraan) mein chaadar laut de ya'ni upar ka kinaarah neeche aur neeche ka upar karde ke haal badalne ki faal ho, Khutbah se faarigh ho kar logoñ ki taraf peeth aur Qiblah ko muh karke Du'a kare. Behtar woh Dua'yein hain jo Ahaadees mein waarid hain aur Du'a mein haathon ko khoob buland kare aur pusht-e-dast (hatheli ki peeth) jaanib-e-aasmaan rakhe. [Aalamgiri; Ghunyah; Durr-e-Mukhtaar; Jauhirah; Waghairaha]

(Note:-) Ya'ni aur Du'aoñ mein to qaa'idah yeh hai ke hatheli aasmaan ki taraf ho aur isme haath laut dein ke haal badalne ki faal ho).

Mas'alah-02: Agar jaane se peshtar (pahle) baarish ho gayi, jab bhi jayein aur Shukr-e-Ilaahi baja layein aur meeh (baarish) ke waqt Hadees mein jo Du'a irshaad hui padhe aur baadal garje to uski Du'a padhe aur baarish mein kuch der tahre ki badan par paani pahunche. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-03: Kasrat se baarish ho ke nuqsan karne waali ma'loom ho to uske rukne ki Du'a kar sakte hain aur uski Du'a Hadees mein yeh hai:

اللَّهُمَّ حَوَّايْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِرِ وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ -

Tarjamah:- “Aye Allah (عزوجل)! Hamaare aas-paas barsa, hamaare upar na barsa. Aye Allah (عزوجل)! Baarish kar teelon aur pahaadon par aur naalon mein aur jahan darakht ugne hain.”

Is Hadees ko Bukhari va Muslim ne Anas (رضي الله عنه) se Riwaayat kiya.

Chapter: 13

NAMAAZ-E-KHAUF KA BAYAAN

- ❖ **Qur`aani-Aayaat..... 170**
- ❖ **Ahaadees-e-Mubaaraka..... 171**
- ❖ **Masaail-e-Fiqhiyyah..... 171**
- ❖ **Namaaz-e-Khauf Ka Tareeqah..... 171**

Namaaz-e-Khauf Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (۲۳۹)}

[Surah-e-Baqarah, Aayat-239]

Tarjamah:- “Agar tumhein khauf ho to paidal ya sawaari par Namaaz padho, phir jab khauf jaata rahe to Allah (عزوجل) ko is tarah yaad karo jaisa usne sikhaaya woh ki tum nahi jaante the.”

Aur Farmata Hai:-

{وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَافِيَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ ۗ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ ۚ وَلْتَأْتِ طَافِيَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَالدِّينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا (۱۰۲)}
فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا (۱۰۳)}

[Surah-e-Nisa, Aayat-102/103]

Tarjamah:- “Aur jab tum unme ho aur Namaaz qaaim karo to unme ka ek giroh tumhaare saath khada ho aur unhein chahiye ke apne hathiyaar liye hon, phir jab 1-Raka'at ka Sajdah kar lein to woh tumhaare peeche hon aur ab dusra giroh aaye, jisne tumhaare saath na padhi thi, woh tumhaare saath padhe aur apni panaah aur apne hathiyaar liye rahein, kaafiron ki tamanna hai ke kahiñ tum apne hathiyaaron aur apne asbaab se ghaafil ho jao, to ek saath tum par jhuk padein aur tum par kuch gunaah nahiñ agar tumhein meeh (baarish) se takleef ho ya bimaar ho ke apne hathiyaar rakh do, magar panaah ki cheez liye raho, beshak Allah (عزوجل) ne kaafiron ke liye zillat ka 'azaab tayyaar kar rakkha hai, phir jab Namaaz poori kar chuko to Allah (عزوجل) ko yaad karo, khade aur baithe aur karwaton par lete, phir jab itminaan se ho jao to Namaaz hasb-e-dastoor qaaim karo, beshak Namaaz musalmanon par waqt baandha huwa Farz hai.

Hadees 01:- Tirmizi va Nasaa'i mein Ba-Riwaayate Abu Hurairah (رضي الله عنه) Marvi, **Rasoolullah** (ﷺ) Asfaan va Zajnaan (jaghoñ ke naam haiñ) ke darmiyaan utre, Mushrikeen ne kaha: inke liye ek Namaaz hai jo baap aur betoñ se bhi ziyadah pyaari hai aur woh Namaaz-e-'Asr hai, lihaaza sab kaam theek rakho jab Namaaz ko khade hoñ ek-dam hamlah karo. Jibreel عليه الصلاة والسلام **Nabi** (ﷺ) ki khidmat mein haazir huye aur 'arz ki: ke **Huzoor** (ﷺ) apne Ashaab ke 2 hisse karein, ek giroh ke saath Namaaz padhein aur dusra giroh unke peeche Sipar aur Aslaha (hathiyaar) liye khada rahe, to unki 1-1 Raka'at hogi (ya'ni **Huzoor** (ﷺ) ke saath) aur **Rasoolullah** (ﷺ) ki 2-Raka'tein.

Hadees 02:- Saheeh Bukhari va Saheeh Muslim mein Jaabir (رضي الله عنه) se Marvi, kahte haiñ: ham **Rasoolullah** (ﷺ) ke saath gaye, jab Zaat-ur-Riq'a' mein pahunchke ek saaya-daar darakht **Huzoor** (ﷺ) ke liye chhod diya, us par **Huzoor** (ﷺ) ne apni talwaar latka di thi, ek Mushrik aaya aur talwaar le li aur kheench kar kahne laga: Aap mujhse darte haiñ?. Farmaya: "Na". Usne kaha: To aap ko kaun mujhse bachayega?. Farmaya: "**Allah** (عز وجل)". Sahaaba-e-Kiraam ne jab dekha to use daraaya, usne miyaan mein talwaar rakh kar latka di, uske baa'd Azaan hui, **Huzoor** (ﷺ) ne ek giroh ke saath 2-Raka'at Namaaz padhi, phir yeh peeche hata aur dusre giroh ke saath 2-Raka'at padhi, to **Huzoor** (ﷺ) ki 4 huiñ aur logoñ ki 2-2 ya'ni **Huzoor** (ﷺ) ke saath.

Masaail-e-Fiqhiyyah:-

Namaaz-e-Khauf jaaiz hai, jabke dushmanoñ ka qareeb mein hona yaqeen ke saath ma'loom ho aur agar yeh gumaan tha ke dushman qareeb mein haiñ aur Namaaz-e-Khauf padhi, baa'd ko gumaan ki ghalti zaahir hui to Muqtadi Namaaz ka i'aadah karein. Yunhi agar dushman door hoñ to yeh Namaaz jaaiz nahiñ ya'ni Muqtadi ki na hogi aur Imaam ki ho jayegi.

Namaaz-e-Khauf Ka Tareeqah Yeh Hai:-

Ke jab dushman saamne hoñ aur yeh andesha ho ke sab ek saath Namaaz padhenge to hamlah kar denge, aise waqt Imaam Jama'at ke 2 hisse kare,

agar koi is par raazi ho ke ham baa'd ko padh lenge, to use dushman ke muqaabil (saamne) kare aur dusre giroh ke saath poori Namaaz padhle, phir jis giroh ne Namaaz nahiñ padhi usme koi Imaam ho jaye aur yeh log uske saath Ba-Jama'at padhleñ.

Aur agar donoñ mein se baa'd ko padhne par koi raazi na ho, to Imaam ek giroh ko dushman ke muqaabil kare aur dusra (giroh) Imaam ke peeche Namaaz padhe, jab Imaam is giroh ke saath 1-Raka'at padh chuke ya'ni pahli Raka'at ke dusre Sajde se sar uthaaye to yeh log dushman ke muqaabil (saamne) chale jayeñ aur jo log wahañ the woh chale aayeñ aur ab unke saath Imaam 1-Raka'at padhe aur Tashahhud padh kar Salaam pher de, magar Muqtadi Salaam na phereñ balke yeh log dushman ke muqaabil chale jayeñ, ya yahiñ apni Namaaz poori karke jayeñ aur woh log aayeñ aur 1-Raka'at baghair Qira'at padh kar Tashahhud ke baa'd Salaam phereñ aur yeh bhi ho sakta hai ke yeh giroh yahañ na aaye balke wahiñ apni Namaaz poori karle aur dusra giroh agar Namaaz poori kar chuka hai fabiha (ya'ni theek hai), warnah ab poori kare, khwaah wahiñ ya yahañ aakar aur yeh log Qira'at ke saath apni 1-Raka'at padheñ aur Tashahhud ke baa'd Salaam phere. Yeh tareeqah 2-Raka'at wali Namaaz ka hai, khwaah Namaaz hi 2-Raka'at ki ho jaise Fajr va 'Eid va Jumu'ah ya Safar ki wajah se 4 ki 2 (raka'at) ho gayiñ aur 4-Raka'at wali Namaaz ho to har giroh ke saath Imaam 2-2 Raka'at padhe aur Maghrib mein pahle giroh ke saath 2 aur dusre giroh ke saath 1 padhe aur agar pahle ke saath 1 padhi aur dusre ke saath 2, to Namaaz jaati rahi. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

Mas'alah-01: Yeh sab Ahkaam us soorat mein haiñ jab Imaam va Muqtadi sab muqem hon, ya sab musafir, ya Imaam muqem hai aur Muqtadi musafir, aur agar Imaam musafir ho aur Muqtadi muqem, to Imaam ek giroh ke saath 1-Raka'at padhe aur dusre ke saath 1 (raka'at) padh kar Salaam pher de, phir pahla giroh aaye aur 3-Raka'tein baghair Qira'at ke padhe, phir dusra giroh aaye aur 3 padhe, pahli mein Faatiha va Surat padhe, aur agar Imaam musafir hai aur Muqtadi baa'z muqem haiñ baa'z musafir, to muqem muqem ke tareeqah par 'amal kareñ aur musafir musafir ke. ['Aalamgiri; Waghairah]

Mas`alah-02: 1-Raka'at ke baa'd dushman ke muqaabil (saamne) jaane se muraad paidal jaana hai, sawaari par jayenge to Namaaz jaati rahegi. [Raddul-Muhtaar]

Mas`alah-03: Agar khauf bahut ziyadah ho ke sawaari se utar na sakein, to sawaari par tanha-tanha ishaarah se, jis taraf bhi muh kar sakein usi taraf Namaaz padhein, sawaari par Jama'at se nahi padh sakte, haañ agar ek ghode par 2 sawaar hon to pichhla agle ki Iqtida kar sakta hai aur sawaari par Farz Namaaz usi waqt jaaiz hogi ke dushman unka ta'aaqub (peeche) kar rahe hon aur agar yeh dushman ke ta'aaqub mein hon to sawaari par Namaaz nahi hogi. [Jauhirah; Durr-e-Mukhtaar]

Mas`alah-04: Namaaz-e-Khauf mein sirf dushman ke muqaabil (saamne) jaana aur wahañ se Imaam ke paas Saff mein aana, ya Wuzu jaata raha to Wuzu ke liye chalna mu'aaf hai, iske 'alaawah chalna Namaaz ko faasid kar dega, agar dushman ne ise daudaaya ya isne dushman ko bhagaaya to Namaaz jaati rahi, al-battah pahli soorat mein agar sawaari par ho to mu'aaf hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-05: Sawari par nahi tha Asnaa-e-Namaaz (namaaz ke dauraan) mein sawaar ho gaya Namaaz jaati rahi, khwaah kisi gharz se sawaar huwa ho aur ladna bhi Namaaz ko faasid kar deta hai, magar ek teer phenkne ki ijaazat hai. [Durr-e-Mukhtaar] Yunhi aaj-kal Bandoq ka ek fair karne ki ijaazat hai.

Mas`alah-06: Dariya mein tairne wala agar kuch der baghair Aa'za ko harkat diye rah sake to ishaarah se Namaaz padhe, warnah Namaaz na hogi. [Durr-e-Mukhtaar]

Mas`alah-07: Jang mein mashgool hai, maslan: talwaar chala raha hai aur Waqt-e-Namaaz khatam hona chahta hai, to Namaaz ko muakhkhar kare ladaayi se faarigh ho kar Namaaz padhe. [Raddul-Muhtaar]

Mas`alah-08: Baaghiyon (rebel/traitor) aur us shakhs ke liye jiska safar kisi maa'siyat (gunah) ke liye ho Salaat-ul-Khauf jaaiz nahi. [Durr-e-Mukhtaar]

Mas`alah-09: Namaaz-e-Khauf ho rahi thi Asnaa-e-Namaaz (namaaz ke dauraan) mein khauf jaata raha ya'ni dushman chale gaye, to jo baaqi hai woh Aman ki si padhein, ab khauf ki padhna jaaiz nahi. ['Aalamgiri]

Mas`alah-10: Dushmanoñ ke chale jaane ke baa'd kisi ne Qiblah se seenah phera, Namaaz jaati rahi. [**Aalamgiri**]

Mas`alah-11: Namaaz-e-Khauf mein hathiyaar liye rahna Mustahab hai aur khauf ka asar sirf itna hai ke zaroorat ke liye chalna jaaiz hai, baaqi mahaz (sirf) khauf se Namaaz mein Qasr na hoga. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas`alah-12: Namaaz-e-Khauf jis tarah dushman se dar ke waqt jaaiz hai. Yunhi darindah aur bade saamp waghairah se khauf ho jab bhi jaaiz hai. [**Durr-e-Mukhtaar**]

Chapter: 14

KITAAB-UL-JANAAIZ

BIMAARI KA BAYAAN

- ❖ Bimaari Ka Bayaan..... 176
- ❖ Ahaadees-e-Mubaaraka..... 176
- ❖ 'Iyaadat Ke Fazaail..... 180

Bimaari Ka Bayaan:-

Bimaari bhi ek bahut badi ne'mat hai, iske munaafe' be-shumaar haiñ, agarche aadmi ko ba-zaahir is se takleef pahunchti hai magar haqeeqatan raahat va aaraam ka ek bahut bada zakheerah haath aata hai.

Yeh zaahiri bimaari jisko aadmi bimaari samajhta hai, haqeeqat mein roohaani bimaariyon ka ek bada zabardast 'ilaaj hai, haqeeqi bimaari amraaz-e-ruhaaniyah haiñ ke yeh al-battah bahut khauf ki cheez hai aur isi ko marz-e-mohlik (khauf-naak bimaari) samajhna chahiye. Bahut moti si baat hai jo har shakhs jaanta hai ke koi kitna hi ghaafil ho magar jab marz mein mubtala hota hai to kis qadr Khuda ko yaad karta aur Taubah va Istighfaar karta hai. Aur yeh to bade rutbah walon ki shaan hai ke takleef ka bhi usi tarah Istiqbaal karte haiñ jaise raahat ka.

‘Aanche Az Dost Meersad Nekusat

Tarjamah:- “Jo kuch dost se mile behtar hai.”

Magar ham jaise kam se kam itna to karein ke sabr va istiqlaal (saabit-qadami) se kaam lein aur jaza' va faza' karke aate huye sawaab ko haath se na dein. Aur itna to har shakhs jaanta hai ke be-sabri se aayi hui museebat jaati na rahegi, phir is bade sawaab se mahroomi dohri museebat hai.

Bahut se naadaan bimaari mein nihaayat beja kalime (na-munaasib jumle) bol uth-te haiñ balke baa'z Kufr tak pahunch jaate haiñ **Allah** (عزوجل) معاذ الله ki taraf zulm ki nisbat kar dete haiñ, yeh to bilkul hi خَسِرَ الدُّنْيَا وَالْآخِرَةَ ke misdaaq (ya'ni dunya aur aakhirat mein nuqsaan uthaane walon ki tarah) ban jaate haiñ.

Ab ham iske baa'z fawaa'id jo Ahaadees mein waarid haiñ bayaan karte haiñ ke musalmaan apne pyaare aur barguzidah Rasool ke irshadaat ba-goshe dil sune aur in par 'amal karein, Allah (عزوجل) taufeeq 'ataa farmaye.

Hadees 01-02:- Saheeh Bukhari va Saheeh Muslim mein Abu Hurairah va Abu Sa'eed رَضِيَ اللهُ تَعَالَى عَنْهُمَا se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Musalmaan ko jo takleef va ham va hazn va aziyyat va gham pahunchne, yahañ tak ke kaanta jo usko chubhe, **Allah-Ta'ala** unke sabab gunaah mita deta hai.”

Hadees 03:- Saheehain mein 'Abdullah Bin Mas'ood (رضي الله عنه) se Marvi, ke **Huzoor** (ﷺ) farmate haiñ: "Musalmaan ko jo aziyyat pahunchti hai marz ho ya iske siwa kuch aur, **Allah-Ta'ala** uske sayyiaat (gunaahon) ko gira deta hai, jaise darakht se patte jhadte haiñ."

Hadees 04-05:- Saheeh Muslim Shareef mein Jaabir (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) Umm-us-Saaib ke paas tashreef le gaye, farmaya: "Tujhe kya huwa hai jo kaanp rahi hai?." 'Arz ki: Bukhaar hai, Khuda isme barkat na kare. Farmaya: "Bukhaar ko bura na kah, ke woh aadmi ki khataaon ko is tarah door karta hai jaise bhatti lohe ke mail ko." Isi ke misl Sunan-e-Ibn-e-Maajah mein Abu Hurairah (رضي الله عنه) se bhi Marvi.

Hadees 06:- Saheeh Bukhari Shareef mein Anas (رضي الله عنه) se Marvi, **Huzoor** (ﷺ) farmate haiñ ke **Allah** (عز وجل) farmata hai: "Jab apne Bandah ki aankhein le luñ phir woh sabr kare, to aankhon ke badle use Jannat doonga."

Hadees 07:- Tirmizi Shareef mein hai, Umayyah ne Siddiqah رضي الله تعالى عنها se in 2 Aayaaton ka matlab daryaaft kiya:

{وَاِنْ تَبَدُّوْا مَا فِىْ اَنْفُسِكُمْ اَوْ تَخَفُوْهُ يُحَاسِبْكُمْ بِهٖ اللّٰهُ ط }

[Surah-e-Baqarah, Aayat-284]

Tarjamah:- "Jo tumhaare nafs mein hai use zaahir karo ya chhupao. Allah tumse uska hisaab lega." Aur

{مَنْ يَّعْمَلْ سُوْءًا يُّجْزَ بِهٖ } }

[Surah-e-Nisa, Aayat-123]

Tarjamah:- "Jo kisi qism ki buraai karega uska badlah diya jayega."

(Ke jab har buraai ki jaza hai aur jo khatra dil mein guzre uska bhi hisaab hai, to badi mushkil hai ke is se kaun bachega).

Siddiqah ne farmaya: Jabse maine iska suwaal **Huzoor** (ﷺ) se kiya kisi ne bhi mujhse na poocha, **Huzoor** (ﷺ) ne farmaya: "Is se muraad 'Itaab hai, ke **Allah-Ta'ala** Bandon par karta hai, ke use bukhaar aur takleef pahunchata hai, yahañ tak ke maal jo kurte ki aasteen mein ho aur gum jaye aur uski wajah se ghabra jaye, in umoor ki wajah se gunaahon se aisa

nikal jaata hai jaise bhatti se surkh sona nikalta hai.” (Ya’ni gunaahon se aisa paak-o-saaf ho jaata hai jaisa bhatti se sona mail se paak ho kar nikalta hai).

Hadees 08:- Tirmizi mein Abu Moosa (رضي الله عنه) se Marvi, ke farmate hain (عليه السلام): “Bandah ko koi takleef kam-o-besh nahi pahunchti magar gunaah ke sabab aur jo **Allah-Ta’ala** mu’aaf farma deta hai woh bahut ziyadah hai.” Aur yeh Aayat padhi:

{وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ (٣٠)}

[Surah-e-Shu’ra, Aayat-30]

Tarjamah:- “Jo tumhein museebat pahunchi, woh uska badlah hai jo tumhaare haathon ne kiya aur bahut si mu’aaf farma deta hai.”

Hadees 09-10:- Sharah-e-Sunnat mein ‘Abdullah Bin ‘Amr رضي الله تعالى عنهما se Marvi, ke farmate hain (عليه السلام): “Bandah jab ‘ibaadat ke acche tareeqah par ho phir bimaar ho jaye to jo Farishtah us par muwakkal hai, us se farmaya jaata hai: iske liye waise hi Aa’maal likh jab marz mein muhtala na tha, yahan tak ke mai use marz se riha karoon, ya apni taraf bula lun ya’ni maut doon.” Aur Anas (رضي الله عنه) ki Riwaayat mein hai, ke **Huzoor** (عليه السلام) farmate hain: “Jab Musalmaan kisi balaa-e-badan mein muhtala hota hai, Farishtah ko hukm hota hai, likh jo nek kaam pahle kiya karta tha, to agar shifa deta hai to dho deta aur paak kar deta hai aur maut deta hai to bakhsh deta hai aur raham farmata hai.”

Hadees 11:- Tirmizi Ba-Ifaada-e-Tasheeh va Tahseen va Ibn-e-Maajah va Daarmi Saa’d (رضي الله عنه) se Raavi, **Huzoor** (عليه السلام) se suwaal huwa, kis par Balaa ziyadah sakht hoti hai?. Farmaya: “Ambiya par phir jo behtar hain phir jo behtar hain, aadmi mein jitna Deen hota hai usi ke andaazah se balaa mein muhtala kiya jaata hai, agar Deen qawi hai balaa bhi us par sakht hogi aur Deen mein za’eef (kamzori) hai to us par aasaani ki jaati hai, to hamesha balaa mein muhtala kiya jaata hai yahan tak ke zameen par yun chalta hai ke us par koi gunaah na raha.”

Hadees 12:- Tirmizi va Ibn-e-Maajah Anas (رضي الله عنه) se Raavi, ke **Huzoor** (عليه السلام) farmate hain: “Jitni balaa ziyadah utna hi sawaab ziyadah aur **Allah** (عز وجل) jab

kisi qaum ko mahboob rakhta hai to use Balaa mein daalta hai, jo raazi huwa uske liye raza hai aur jo naaraaz huwa uske liye na khushi.”

Aur dusri Riwaayat Tirmizi ki unhiñ se yuñ hai, ke farmate haiñ (ﷺ): “Jab **Allah-Ta’ala** apne Bandah ke saath khair ka iraadah rakhta hai to use dunya hi mein saza de deta hai aur jab shar ka iraadah farmata hai to use gunaaah ka badlah nahiñ deta aur Qayamat ke din use poora badlah dega.”

Hadees 13:- Imaam Maalik va Tirmizi Abu Hurairah (رضي الله عنه) se Raavi, farmate haiñ (ﷺ): “Musalmaan mard va ‘aurat ke jaan va maal va aulaad mein hamesha Balaa rahti hai, yahañ tak ke **Allah-Ta’ala** se is haal mein milta hai ke us par khataa kuch nahiñ.”

Hadees 14:- Ahmad va Abu Dawood Ba-Riwaayat-e-Muhammad Bin Khalid ‘An Abihi ‘An Jaddihi Raavi, ke farmate haiñ (ﷺ): “Bandah ke liye ‘Ilm-e-Ilaahi mein koi martabah muqarrar hota hai aur woh Aa’maal ke sabab us rutbah ko na pahuncha to badan ya maal ya aulaad mein uska ibtilaa (ya’ni aazmaaish) farmata hai phir use sabr deta hai, yahañ tak ke use us martabah ko pahuncha deta hai jo uske liye ‘Ilm-e-Ilaahi mein hai.”

Hadees 15:- Tirmizi ne Jaabir (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) farmate haiñ: “Jab Qayamat ke din Ahl-e-Balaa ko sawaab diya jayega to ‘Aafiyat waale tamanna karenge, kaash dunya mein qainchiyon se inki khaalein kaati jaatiñ.”

Hadees 16:- Abu Dawood ‘Aamir ur Raam (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne bimaariyon ka zikr farmaya aur farmaya ke: “Momin jab bimaar ho phir accha ho jaye, uski bimaari gunaahon se kaffarah ho jaati hai aur aaindah ke liye naseehat aur Munaafiq jab bimaar huwa phir accha huwa uski misaal Uunt ki hai, ke maalik ne use baandha phir khol diya, to na use yeh ma’loom ki kyun baandha, na yeh ke kyun khola. Ek shakhs ne ‘arz ki: Ya **Rasoolullah** (ﷺ)! Bimaari kya cheez hai? Mai to kabhi bimaar na huwa. Farmaya: “Hamaare paas se uth ja ke tu ham mein se nahiñ.”

Hadees 17:- Imaam Ahmad Shaddaad Bin Aus (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ, **Allah** (عز وجل) farmata hai: “Jab mai apne Momin Bandah ko Balaa mein daalun aur woh is ibtilaa (aazmaaish) par meri hamd kare, to

woh apne khwaab-gaah se gunaahon se aisa paak ho kar uthega jaise us din ke apni maa se paida huwa.” Aur **Rab** Tabaarak wa Ta'ala farmata hai: “Maine apne Bandah ko Muqayyad aur Muhtala kiya, uske liye ‘Amal waisa hi jaari rakho jaisa sehat mein tha.”

Mareez ki ‘Iyaadat ko jaana Sunnat hai. Ahaadees mein iski bahut fazeelat aayi hai.

‘Iyaadat Ke Fazaail:-

Hadees 01:- Bukhari va Muslim va Abu Dawood va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate hain: “Musalmaan par Musalmaan ke 5 haq hain.

[1].Salaam ka jawaab dena. [2].Mareez ke poochne ko jaana. [3].Janaaze ke saath jaana. [4].Daa'wat qubool kara. [5].Chheenk ne waale ka jawaab dena.” (jab Alhamdulillah kahe).

Hadees 02:- Saheehain mein hai Baraa Ibn-e-'Aazib (رضي الله عنه) kahte hain, hamein 7 baaton ka **Huzoor** (ﷺ) ne hukm farmaya, (yeh 5 baatein zikr karke farmaya) [6].Qasam khaane waale ki Qasam पूरी करना. [7].Mazloom ki madad karna.

Hadees 03:- Bukhari va Muslim Saubaan (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate hain: “Musalmaan jab apne musalmaan bhai ki ‘Iyaadat ko gaya to wapas hone tak hamesha Jannat ke phal chunne mein raha.”

Hadees 04:- Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate hain: **Allah** (عز وجل) Roz-e-Qayamat farmayega: “Aye Ibn-e-Aadam! Mai bimaar huwa tune mere ‘Iyaadat na ki. ‘Arz karega: teri ‘Iyaadat kaise karta tu Rab-ul-'Aalameen hai (ya'ni Khuda kaise bimaar ho sakta hai ke uski ‘Iyaadat ki jaye). Farmayega: “Kya tujhe nahiin ma'loom ke mera fulaan Bandah bimaar huwa aur uski tune ‘Iyaadat na ki, kya tu nahiin jaanta ke agar uski ‘Iyaadat ko jaata to mujhe uske paas paata aur farmayega: “Aye Ibn-e-Aadam! Maine tujhse khaana talab kiya tune na diya. ‘Arz karega: tujhe kis tarah khaana deta tu to Rab-ul-'Aalameen hai. Farmayega: “Kya tujhe nahiin ma'loom ke mere fulaan Bandah ne tujhse

khaana maanga aur tune na diya, kya tujhe nahiñ ma'loom ke agar tune diya hota to usko (ya'ni uske sawaab ko) mere paas paata. Farmayega: "Aye Ibn-e-Aadam! Maine tujhse paani talab kiya tune na diya. 'Arz karega: tujhe kaise paani deta tu to Rab-ul-'Aalameen hai. Farmayega: "Mere fulaañ Bandah ne tujhse paani maanga tune use na pilaaya, agar pilaaya hota to mere yahañ paata."

Hadees 05:- Saheeh Bukhari Shareef mein Ibn-e-'Abbaas رضى الله تعالى عنهما se Marvi, **Huzoor-e-Aqdas** (ﷺ) ek Aa'raabi ki 'Iyaadat ko tashreef le gaye aur 'Aadat-e-Kareemah yeh thi ke jab kisi Mareez ki 'Iyaadat ko tashreef le jaate to yeh farmate:

لَا بَأْسَ طَهُورٍ إِنْ شَاءَ اللَّهُ تَعَالَى -

"Ya'ni koi harj ki baat nahiñ Insha`Allah-Ta'ala yeh marz gunaahon se paak karne wala hai."

Is Aa'raabi se bhi yahi farmaya:

لَا بَأْسَ طَهُورٍ إِنْ شَاءَ اللَّهُ تَعَالَى -

Hadees 06:- Abu Dawood va Tirmizi Ameer-ul-Momineen Maula 'Ali (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Jo musalmaan kisi musalmaan ki 'Iyaadat ke liye subh ko jaye to shaam tak uske liye 70 hazaar Farishte Istighfaar karte haiñ aur shaam ko jaye to subh tak 70 hazaar Farishte Istighfaar karte haiñ aur uske liye Jannat mein ek baagh hoga."

Hadees 07:- Abu Dawood ne Anas (رضي الله عنه) se Riwaayat ki **Huzoor** (ﷺ) farmate haiñ: "Jo acchi tarah Wuzu karke ba-garz-e-sawaab apne musalmaan bhai ki 'Iyaadat ko jaye Jahannam se 60 baras ki raah door kar diya gaya."

Hadees 08:- Tirmizi Ba-Ifaada-e-Tahseen va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Jo shakhs mareez ki 'Iyaadat ko jaata hai aasmaan se munaadi nida karta hai, tu accha hai aur tera chalna accha aur Jannat ki ek manzil ko tune thikaana banaaya."

Hadees 09:- Ibn-e-Maajah Ameer-ul-Momineen Farooq-e-Aa'zam (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: "Jab tu mareez ke paas jaye to us se

kah ki tere liye Du'a kare, ke uski Du'a Du'a-e-Malaaikah ki maanind (tarah) hai."

Hadees 10:- Baihiqi ne Sa'eed Bin Musaiyyib (رضي الله عنه) se Mursalan Riwaayat ki, ke farmate haiñ: "Afzal 'Iyaadat yeh hai ke jald uth aaye." Aur isi ke misl Anas (رضي الله عنه) se bhi Marvi.

Hadees 11:- Tirmizi va Ibn-e-Maajah Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Jab Mareez ke paas jao to 'umr ke baare mein dil khush-kun baat karo, ke yeh kisi cheez ko rad na kar dega aur uske ji ko accha ma'loom hoga."

Hadees 12:- Ibn-e-Habbaan apni Saheeh mein unhiñ se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "5 cheezein jo ek din mein karega **Allah-Ta'ala** usko Jannatiyon mein likh dega. [1].Mareez ki 'Iyaadat kare. [2].Janaazah mein haazir ho. [3].Rozah rakhe. [4].Jumu'ah ko jaye. [5].Ghulaam aazaad kare."

Hadees 13-14:- Ahmad va Tabraani va Abu Ya'la va Ibn-e-Khuzaimah va Ibn-e-Habbaan Mu'aaz Bin Jabal aur Abu Dawood Abu Umaamah (رضي الله تعالى عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "5 cheezein haiñ ke jo inme se ek bhi kare **Allah** (عز وجل) ke zamaan (zamaanat) mein aa jayega. [1].Mareez ki 'Iyaadat kare, ya [2].Janaazah ke saath jaye, ya [3].Ghazwah ko jaye, ya [4].Imaam ke paas uski Taa'zeem va Tauqeer ke iraadah se jaye, ya [5].Apne ghar mein baitha rahe ke log is se salaamat rahein aur woh logon se."

Hadees 15:- Ibn-e-Khuzaimah apni Saheeh mein Abu Hurairah (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Aaj tum mein kaun Rozah-daar hai?." Abu Bakar (رضي الله عنه) ne 'arz ki: Main. Farmaya: "Aaj tum mein kisne Miskeen ko khaana khilaaya?." 'Arz ki: Maine. Farmaya: "Kaun aaj Janaazah ke saath gaya?." 'Arz ki: Main. Farmaya: "Kis ne aaj Mareez ki 'Iyaadat ki?." 'Arz ki: Maine. Farmaya: "Yeh Khaslatein kisi mein kabhi jama' na hongi magar Jannat mein daakhil hoga."

Hadees 16:- Abu Dawood va Tirmizi 'Abdullah Bin 'Abbaas (رضي الله تعالى عنه) se Raavi, ke farmate haiñ (ﷺ): "Jab koi Musalmaan kisi Musalmaan ki 'Iyaadat ko jaye to 7 baar yeh Du'a padhe:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْكَرِيمِ أَنْ يَشْفِيكَ۔

Tarjamah:- “Allah ‘Azeem se suwaal karta huñ, jo ‘Arsh-e-Kareem ka maalik hai iska ke tujhe shifa de.”

Agar maut nahiñ aayi hai to use shifa ho jayegi.

Chapter: 15

MAUT AUR JANAAZAH KA BAYAAN

❖ Maut Aane Ka Bayaan.....	185
❖ Masaail-e-Fiqhiyyah.....	186
❖ Mayyit Ki Aankh Band Karne Ki Du'a.....	187
❖ Mayyit Ke Nahlaane Ka Bayaan.....	189
❖ Kafan Ka Bayaan.....	196
❖ Janaazah Le Chalne Ka Bayaan.....	202
❖ Namaaz-e-Janaazah Ka Bayaan.....	205
❖ Namaaz-e-Janaazah Ka Tareeqah.....	209
❖ Namaaz-e-Janaazah Kaun Padhaaye.....	217
❖ Qabr va Dafan Ka Bayaan.....	223
❖ Ziyaarat-e-Quboor.....	229
❖ Ziyaarat-e-Qabr Ka Tareeqah.....	230
❖ Dafan Ke Baa'd Talqeen.....	231
❖ Ta'ziyat Ka Bayaan.....	233
❖ Sog Aur Noha Ka Zikr.....	235

Maut Aane Ka Bayaan:-

Dunya Guzashtani va Guzaashtani hai (ya'ni dunya khatam hone waali aur chhootne waali hai) aakhir ek din maut aani hai, jab yahañ se kooch (rawaangi) karna hai to wahañ ki tayyaari chahiye jahañ hamesha rahna hai aur us waqt ko har waqt pesh-e-nazar rakhna chahiye.

Huzoor-e-Aqdas (ﷺ) ne Abdullah Bin 'Umar (رضي الله عنه) se farmaya: "Dunya mein aise raho jaise musafir balke raah chalta." To musafir jis tarah ek ajnabi shakhs hota hai aur raah-geer raastah ke khel tamaashon mein nahi lagta ke raah khoti hogi aur manzil-e-maqsood tak pahunchne mein naakaami hogi, isi tarah musalmaan ko chahiye ke dunya mein na phase aur na aise ta'alluqaat paida kare ke maqsood-e-asli ke haasil karne mein aade aayein aur maut ko kasrat se yaad kare, ke iski yaad duniawi ta'alluqaat ki bekh-kuni karti hai (ya'ni jad kaathti hai).

Hadees mein Irshaad farmaya:

أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ الْمَوْتِ-

Tarjamah:- "Lazzaton ko todne waali maut ko kasrat se yaad karo."

Magar kisi museebat par maut ki aarzu na kare, ke iski mumaana'at aayi hai (ya'ni mana' kiya gaya hai) aur naachaar karni hi hai to yun kahe: Ilaahi mujhe zindah rakh jab tak zindagi mere liye khair ho aur maut de jab maut mere liye behtar ho. (يا'ni is Hadees ko Bukhari va Muslim ne Anas (رضي الله عنه) se Riwaayat kiya) aur Musalmaan ko chahiye ke **Allah** (عز وجل) se nek gumaan rakhe, uski rahmat ka ummeedwaar rahe. Hadees mein farmaya: "Koi na mare, magar is haal mein ke **Allah** (عز وجل) se nek gumaan rakhta ho." Ke Irshaad-e-Ilaahi hai:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي -

Tarjamah:- "Mera Bandah mujhse jaisa gumaan rakhta hai mai usi tarah uske saath pesh aata hun."

Ek jawaan ke paas tashreef le gaye aur woh qareeb-ul-maut the. Farmaya: "Tu apne ko kis haal mein paata hai." 'Arz ki: Ya **Rasoolullah** (ﷺ)! **Allah**

(عزوجل) se ummeed hai aur apne gunaahon se dar. Farmaya: “Yeh donoñ khauf-o-rajaa (ya'ni dar aur ummeed), is mauqa' par jis Bandah ke dil mein honge, Allah use woh dega jiski ummeed rakhta hai aur us se aman mein rakhega jis se khauf karta hai.

Rooh-Qabz hone ka waqt bahut sakht waqt hai ke isi par saare 'amal ka madaar hai, balke Imaan ke tamaam nataaij-e-ukhrawi (aakhirat ke nateeje) isi par murattab ke e'tibaar khaatimah hi ka hai aur Shaitaan-e-La'yeen Imaan lene ki fikr mein hai, jisko **Allah** iske makr se bachaaye aur Imaan par khaatimah naseeb farmaye woh muraad ko pahuncha.

إِنَّمَا الْعِبْرَةُ بِالْخَوَاتِيمِ -

Tarjamah:- “E'tibaar khaatimah hi ka hai.”

اللَّهُمَّ ارْزُقْنَا حُسْنَ الْخَاتِمَةِ -

Tarjamah:- “Aye Allah accha khaatimah 'ataa farma.”

Irshaad farmate haiñ (ﷺ): “Jiska Aakhir Kalaam, لَا إِلَهَ إِلَّا اللَّهُ (laa ilaaha illallaah) huwa ya'ni Kalima-e-Tayyibah woh Jannat mein daakhil huwa.”

Masaail-e-Fiqhiyyah:-

Jab Maut ka waqt qareeb aaye aur 'alaamatein paayi jayein to Sunnat yeh hai ke dahi (right) karwat par lita kar Qiblah ki taraf muh kar dein aur yeh bhi jaaiz hai ke chit (peeth ke bal) litaayein aur Qiblah ko paauñ karein ke yuñ bhi Qiblah ko muh ho jayega, magar is soorat mein sar ko qadr-e-uncha (kuch uncha) rakhein aur Qiblah ko muh karna dushwaar ho ke usko takleef hoti ho, to jis haalat par hai chhod dein. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-01: Jaan-kani (naza' ki haalat/dam nikalne) ki haalat mein jab tak Rooh gale ko na aayi use Talqeen karein ya'ni uske paas buland aawaaz se padhein:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Tarjamah:- “Mai gawaahi deta hun ki Allah-Ta'ala ke siwa koi Ma'bood nahiñ aur Muhammad (ﷺ) Allah-Ta'ala ke Rasool haiñ.” Magar use iske kahne ka hukm na karein. [General Books of Fiqh]

Mas`alah-02: Jab usne Kalimah padh liya to Talqeen mauqoof (stop) kar deñ, haañ agar Kalimah padhne ke baa'd usne koi baat ki to phir Talqeen kareñ ke uska aakhir kalaam لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ho. [‘Aalamgiri]

Mas`alah-03: Talqeen karne wala koi nek shakhs ho, aisa na ho jisko uske marne ki khushi ho aur uske paas us waqt nek aur parhezgaar logon ka hona bahut acchi baat hai aur us waqt wahañ Surah-e-Yaseen Shareef ki tilawat aur khushbu hona Mustahab, maslan: lobaan ya agar ki battiyaañ sulga deñ. [‘Aalamgiri]

Mas`alah-04: Maut ke waqt Haiz va Nifaas waali ‘Aurateñ uske paas haazir ho sakti haiñ. [‘Aalamgiri] Magar jiska Haiz va Nifaas munqate’ (khatm) ho gaya aur abhi Ghusl nahiñ kiya use aur **Junub** ko aana na chahiye. Aur koshish kare ke makaan mein koi Tasveer ya Kutta na ho, agar yeh cheezeñ hon to fauran nikaal di jayeñ, ke jahañ yeh hoti haiñ Malaaikah-e-Rahmat nahiñ aate, uski Naza’ ke waqt apne aur uske liye du’a-e-khair karte raheñ, koi bura kalimah zubaan se na nikaaleñ, ke us waqt jo kuch kaha jaata hai Malaaikah us par Aameen kahte haiñ, Naza’ mein sakhti dekheñ to Surah-e-Yaseen va Surah-e-Raa’d padheñ.

Mas`alah-05: Jab Rooh nikal jaye to ek chaudi patti jabde ke neech se sar par le jaakar girah (gaath/knot) de deñ ke muh khula na rahe aur aankheñ band kardi jayeñ aur ungliyaañ aur haath paauñ seedhe kardi jayeñ, yeh kaam uske ghar walon mein jo ziyadah narmi ke saath kar sakta ho baap ya beta woh kare. [Jauhirah-Nayyirah]

Mas`alah-06: Aankheñ band karte waqt yeh Du’a padhe:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ -

Tarjamah:- “Allah (عزوجل) ke naam ke saath aur Rasoolullah ki millat par, Aye Allah (عزوجل)! Tu iske kaam ko is par aasaan kar aur iske maa-baa’d ko is par sahl (aasaan) kar aur apni mulaqaat se tu ise nek-bakht kar aur jiski taraf nikla (aakhirat) use is se behtar kar, jis se nikla (dunya).” [Durr-e-Mukhtaar]

Mas`alah-07: Uske pet par loha ya geeli mitti ya aur koi bhaari cheez rakh deiñ ke pet phool na jaye. [**‘Aalamgiri**] Magar zaroorat se ziyadah wazni na ho ke baa’is-e-takleef (takleef ka sabab) hai. [**Durr-e-Mukhtaar**]

Mas`alah-08: Mayyit ke saare badan ko kisi kapde se chhupa deiñ aur usko chaar-paayi ya takht waghairah kisi unchi cheez par rakheiñ ke zameen ki seel (tari/nami) na pahunchke. [**‘Aalamgiri**]

Mas`alah-09: Marte waqt معاذالله uski zubaan se Kalima-e-Kufr nikla to Kufr ka hukm na denge, ke mumkin hai maut ki sakhti mein ‘aql jaati rahi ho aur behoshi mein yeh kalimah nikal gaya. [**Durr-e-Mukhtaar**] Aur bahut mumkin hai ke uski baat poori samajh mein na aayi ke aisi shiddat ki haalat mein aadmi poori baat saaf taur par ada karle dushwaar hota hai.

Mas`alah-10: Uske zimmah Qarz ya jis qism ke Dain (qarz) hon jald se jald ada kar deiñ. Ke Hadees mein hai: “Mayyit apne Dain mein Muqayyad (qaid mein) hai.” Ek Riwaayat mein hai: “Uski Rooh Mu’allaq (latki) rahti hai jab tak Dain na ada kiya jaye.”

Mas`alah-11: Mayyit ke paas Tilaawat-e-Qur`aan-e-Majeed jaaiz hai jabke uska tamaam badan kapde se chhupa ho aur Tasbeeh va deegar Azkaar (wazaaf) mein mutlaqan (bilkul) harj nahiñ. [**Raddul-Muhtaar; Waghairah**]

Mas`alah-12: Ghusl va Kafan va Dafan mein jaldi chahiye, ke Hadees mein iski bahut taakeed aayi hai. [**Jauhirah**]

Mas`alah-13: Padosiyon aur uske Dost Ahbaab ko ittila’ kar deiñ ke Namaaziyon ki kasrat hogi aur uske liye Du’a karenge, ke unpar haq hai ke uski Namaaz padhein aur Du’a karen. [**‘Aalamgiri; Waghairah**]

Mas`alah-14: Baazaar va shaare’-e-‘aam (‘aam raastah) par uski maut ki khabar dene ke liye buland aawaaz se pukaarna baa’z ne Makruh bataaya, magar asah (ziyadah saheeh) yeh hai ke isme harj nahiñ magar hasb-e-‘aadat jaahiliyat bade-bade alfaaz se na ho. [**Jauhirah-Nayyirah; Raddul-Muhtaar**]

Mas`alah-15: Na-Gahaani (achaanak/suddenly) maut se mara to jab tak maut ka yaqeen na ho Tajheez va Takfeen multawi (ya’ni kafan-dafan mauqoof/delay) rakhein. [**‘Aalamgiri**]

Mas`alah-16: 'Aurat mar gayi aur uske pet mein baccha harkat kar raha hai, to baayein jaanib (left-side) se pet chaak karke baccha nikaala jaye aur agar 'aurat zindah hai aur uske pet mein baccha mar gaya aur 'aurat ki jaan par bani ho to baccha kaat kar nikaala jaye aur baccha bhi zindah ho to kaisi hi takleef ho, baccha kaat kar nikaalna jaaiz nahiin. [**'Aalamgiri; Durr-e-Mukhtaar**]

Mas`alah-17: Agar usne Qasdan (jaanboojh kar) kisi ka maal nigal liya aur mar gaya, to agar itna maal chhoda hai ke Taawaan (jurmaana) de diya jaye, to Tarkah (wiraasat) se Taawaan ada karein, warnah pet cheer kar maal nikaala jayega aur bila-qasd (bila-iraadah) hai to cheera na jaye. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-18: Haamilah 'aurat mar gayi aur dafan kardi gayi, kisi ne khwaab mein dekha ke uske baccha paida huwa, to mahaz us khwaab ke bina par Qabr khodni jaaiz nahiin. [**'Aalamgiri**]

Mayyit Ke Nahlaane Ka Bayaan:-

Mas`alah-01: Mayyit ko nahlaana Farz-e-Kifaayah hai, baa'z (kuch) logoñ ne Ghusl de diya to sab se saaqit ho gaya (ya'ni sab bari-uz-zimmah ho gaye). [**'Aalamgiri**]

Mas`alah-02: Nahlaane Ka Tareeqah Yeh Hai Ke:-

[01]. Jis chaar-paayi ya takht ya takhta par nahlaane ka iraadah ho usko 3 ya 5 ya 7 baar dhooni dein, ya'ni jis cheez mein woh khushbu sulagti ho use itni baar chaar-paayi waghairah ke gird (aas-paas) phiraayein.

[02]. Aur us par Mayyit ko lita kar naaf se ghutnoñ tak kisi kapde se chhupa dein.

[03]. Phir nahlaane wala apne haath par kapda lapet kar pahle Istinja karaaye.

[04]. Phir Namaaz ka sa Wuzu karaaye ya'ni muh aur kohniyoñ sameth haath dhoyein, phir sar ka Masah karein, phir paaun dhoyein, magar Mayyit ke Wuzu mein gatton tak pahle haath dhona aur kulli karna aur naak mein paani daalna nahiin hai.

[05].Haañ koi kapda ya rui ki phareri bhigo kar daantonñ aur masoodhoñ aur hontoñ aur nathnoñ par pher deiñ.

[06].Phir sar aur daadhi ke baal hoñ to gul-e-khairu (ek dawa ka naam) se dhoyeiñ, yeh na ho to paak saabun Islaami kaar-khaanah ka bana huwa ya besan ya kisi aur cheez se, warnah khaali paani bhi kaafi hai.

[07].Phir baayein (left) karwat par lita kar sar se paaun tak beri ka paani bahaayein ke takhta tak pahunch jaye.

[08].Phir daahini (right) karwat par lita kar yunhi kareiñ aur beri ke patte josh diya huwa paani na ho to khaalis paani neem garam kaafi hai.

[09].Phir tek laga kar bithaayein aur narmi ke saath neech ko pet par haath phereiñ, agar kuch nikle to dho daalein wuzu va ghusl ka i'aadah na kareiñ.

[10].Phir aakhir mein sar se paaun tak kaapoor ka paani bahaayein, phir uske badan ko kisi paak kapde se aahistah ponchh deiñ.

Mas'alah-03: Ek martabah saare badan par paani bahaana Farz hai aur 3 martabah Sunnat, jahan Ghusl deiñ Mustahab yeh hai ke pardah kar leiñ, ke siwa nahlaane waloñ aur madad-gaaron ke dusra na dekhe, nahlaate waqt khwaah us tarah litaayein jaise Qabr mein rakhte haiñ, ya Qiblah ki taraf paaun karke, ya jo aasaan ho kareiñ. [**Aalamgiri**]

Mas'alah-04: Nahlaane wala Ba-Tahaarat ho, Junub ya Haiz waali 'Aurat ne Ghusl diya to karaahat hai magar Ghusl ho jayega aur Be-Wuzu ne nahlaaya to karaahat bhi nahiñ, behtar yeh hai ke nahlaane wala Mayyit ka sab se ziyadah qareebi rishtedaar ho, woh na ho ya nahlaana na jaanta ho, to koi aur shakhs jo amaanat-daar va parhez-gaar ho. [**Aalamgiri**]

Mas'alah-05: Nahlaane wala mo'tamad (bharose-mand) shakhs ho ke poori tarah Ghusl de aur jo acchi baat dekhe maslan: chehrah chamak utha ya Mayyit ke badan se khushbu aayi to use logoñ ke saamne bayaan kare aur koi buri baat dekhi maslan: chehre ka rang siyaah ho gaya, ya badbu aayi, ya soorat ya aa'za mein taghayyur (tabdeeli) aaya to use kisi se na kahe aur aisi baat kahna bhi jaaiz nahiñ, ke Hadees mein irshaad huwa: "Apne murdoñ ki khubiyaañ zikr karo aur uski buraaiyon se baaz raho." [**Jauhirah; Waghairah**]

Mas`alah-06: Agar koi Badmazhab mara aur uska rang siyaah ho gaya, ya aur koi buri baat zaahir hui, to uska bayaan karna chahiye ke is se logoñ ko 'ibrat va naseehat hogi. [**Aalamgiri**]

Mas`alah-07: Nahlaane waale ke paas khushbu sulgaana Mustahab hai ke agar Mayyit ke badan se boo aaye to use pata na chale warnah ghabrayega, neez use chahiye ke ba-qadr-e-zaroorat aa'za-e-mayyit ki taraf nazar kare, bila zaroorat kisi 'uzw ki taraf na dekhe, ke mumkin hai uske badan mein koi 'aib ho jise woh chhupaata tha. [**Jauhirah**]

Mas`alah-08: Agar wahañ uske siwa aur bhi nahlaane waale hoñ to nahlaane par ujrat le sakta hai, magar afzal yeh hai ke na le. Aur agar koi dusra nahlaane wala na ho to ujrat lena jaaiz nahiñ. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas`alah-09: Junub ya Haiz va Nifaas waali 'aurat ka intiqaal huwa, to ek hi Ghusl kaafi hai, ke Ghusl Waajib hone ke kitne hi Asbaab (sabab) hoñ sab ek Ghusl se ada ho jaate haiñ. [**Durr-e-Mukhtaar**]

Mas`alah-10: Mard ko mard nahlaaye aur 'aurat ko 'aurat, Mayyit chhota ladka hai to use 'aurat bhi nahla sakti hai aur chhoti ladki ko mard bhi, chhote se yeh muraad hai ke hadd-e-shahwat ko na pahunche hoñ. [**Aalamgiri**]

Mas`alah-11: Jis mard ka 'Uzw-e-Tanaasul ya Unsayain kaat liye gaye hoñ woh mard hi hai ya'ni mard hi use Ghusl de sakta hai ya uski 'aurat. [**Aalamgiri**]

Mas`alah-12: 'Aurat apne shauhar ko Ghusl de sakti hai jabke maut se pahle ya baa'd koi aisa amr na waaqe' huwa ho jis se uske nikaah se nikal jaye, maslan: shauhar ke ladke ya baap ko shahwat se chhuwa ya bosah liya ya معاذ الله Murtad ho gayi, agarche Ghusl se pahle hi phir Musalmaan ho gayi, ke in wujooh se nikaah jaata raha aur Ajnabiyah ho gayi, lihaaza Ghusl nahiñ de sakti. [**Aalamgiri**]

(Note:-) Murtad ya'ni jo shakhs musalmaan hone ke baa'd phir se kaafir ho jaye use kahte haiñ).

Mas`alah-13: 'Aurat ko Talaq-e-Raja'ee di hunooz (abhi) 'Iddat mein thi ke shauhar ka intiqaal ho gaya to Ghusl de sakti hai aur agar Baain Talaq di hai to agarche 'Iddat mein hai Ghusl nahiñ de sakti. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-14: Umm-e-Walad ya Mudabbarah ya Mukaatabah ya waisi Baandi apne Aaq-e-Murdah ko Ghusl nahiñ de sakti, ke yeh sab ab uske milk se khaarij (qabze se baahar) ho gayiñ. Yunhi agar yeh mar jayeñ to Aaq nahiñ nahla sakta. [Durr-e-Mukhtaar; Waghairah]

(Note:- Umm-e-Walad ya'ni woh laundi jiska baccha paida huwa aur maula ne iqraar kiya ke yeh mera baccha hai. **Mudabbarah** ya'ni woh laundi jiski nisbat maula ne kaha ke mere marne ke baa'd aazaad hai. **Mukaatabah** ya'ni jis se maalik ne kaha ke tu agar itna-itna rupiye de de to aazaad ho jaye).

Mas'alah-15: 'Aurat mar jaye to shauhar na use nahla sakta hai, na chhu sakta hai aur dekhne ki mumaana'at (rok) nahiñ. [Durr-e-Mukhtaar]

'Awaam mein yeh mashhoor hai ki shauhar 'aurat ke Janaazah ko na kandha de sakta hai, na qabr mein utaar sakta hai, na muh dekh sakta hai, yeh mahaz ghalat hai, sirf nahlaane aur uske badan ko bila haail (ya'ni baghair kisi kapda waghairah ke) haath lagaane ki mumaana'at hai.

Mas'alah-16: 'Aurat ka Intiqaal huwa aur wahañ koi 'aurat nahiñ ke nahla de, to Tayammum karaaya jaye, phir Tayammum karaane wala Mahram ho to haath se Tayammum karaaye aur Ajnabi ho agarche shauhar, to haath par kapda lapet kar jins-e-zameen par haath maare aur Tayammum karaaye aur shauhar ke siwa koi aur Ajnabi ho to kalaaiyon ki taraf nazar na kare aur shauhar ko iski haajat nahiñ aur is mas'alah mein jawaan aur budhiya donoñ ka ek hi hukm hai. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

Mas'alah-17: Mard ka intiqaal huwa aur wahañ na koi mard hai na uski bibi, to jo 'aurat wahañ hai use Tayammum karaaye, phir agar 'aurat Mahram hai ya uski Baandi, to Tayammum mein haath par kapda lapetne ki haajat nahiñ aur Ajnabi ho to haath par kapda lapet kar Tayammum karaaye. ['Aalamgiri]

Mas'alah-18: Mard ka safar mein intiqaal huwa aur uske saath 'auratein haiñ aur kaafir mard, magar musalmaan mard koi nahiñ, to 'auratein us kaafir ko nahlaane ka tareeqah bata dein ke woh nahla de aur agar mard koi nahiñ aur chhoti ladki ham-raah (saath mein) hai ke nahlaane ki taaqat rakhti hai, to yeh 'auratein use sikha dein ke woh nahlaaye. Yunhi 'aurat

ka intiqaal huwa aur koi musalmaan 'aurat nahiñ aur kaafirah 'aurat maujood hai, to mard us kaafirah ko Ghusl ki ta'leem kare aur us se nahalwaye ya chhota ladka is qaabil ho ke nahla sake to use bataaye aur woh nahlaaye.

[‘Aalamgiri]

Mas`alah-19: Aisi jagah intiqaal huwa ke paani wahañ nahiñ milta, to Tayammum karaayeñ aur Namaaz padheñ aur Namaaz ke baa'd agar qabl-e-dafan (dafan se pahle) paani mil jaye to nahlaa kar Namaaz ka i'aadah (dubaarah ada) kareñ. [‘Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-20: Khunsa-Mushkil ka intiqaal huwa to use na mard nahla sakta hai na 'aurat balke Tayammum karaaya jaye aur Tayammum karaane wala Ajnabi ho to haath par kapda lapet le aur kalaaiyoñ par nazar na kare. Yunhi Khunsa-Mushkil kisi mard ya 'aurat ko Ghusl nahiñ de sakta. [‘Aalamgiri] Khunsa-Mushkil chhota baccha ho to use mard bhi nahla sakte haiñ aur 'aurat bhi, yunhi 'aks (opposite).

Mas`alah-21: Musalmaan ka intiqaal huwa aur uska baap kaafir hai to use musalmaan nahlaayeñ, uske baap ke qaabu mein na de, kaafir musalmaan huwa aur uski 'aurat kaafirah hai, to agar Kitaabiyah (ya'ni yahoodi waghairah) hai to nahla sakti hai magar bila zaroorat us se nahalwaana bahut bura hai aur agar Majusiyah ya Buth-Parast hai aur uske marne ke baa'd musalmaan ho gayi to nahla sakti hai, ba-sharte ke nikaah mein baaqi ho warnah nahiñ aur nikaah mein baaqi rahne ki soorat yeh hai ke agar Saltanat-e-Islaami mein hai to Haakim-e-Islaam shauhar ke musalmaan hone ke baa'd 'aurat par Islaam pesh kare, agar maan liya fabiha (theek hai) warnah fauran nikaah se nikal jayegi aur agar Saltanat-e-Islaami mein nahiñ to Islaam shauhar ke baa'd (ya'ni shauhar ke islaam laane ke baa'd) 'aurat ko 3 Haiz aane ka intizaar kiya jayega, is muddat mein musalmaan ho gayi fabiha warnah nikaah se nikal jayegi aur donoñ sooraton mein phir agarche musalmaan ho jaye Ghusl nahiñ de sakti. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-22: Mayyit se Ghusl utar jaane aur us par Namaaz saheeh hone mein niyyat aur fe'l shart nahiñ, yahañ tak ke murdah agar paani mein gir gaya, ya us par meeh (baarish) barsa ke saare badan par paani bah gaya Ghusl ho gaya, magar zindon par jo Ghusl-e-Mayyit Waajib hai yeh us waqt

bari-uz-zimmah (zimmedaari se bari) honge ke nahlaayein, lihaaza agar murdah paani mein mila to ba-niyyat-e-ghusl (ghusl ki niyyat se) use 3 baar paani mein harkat de dein ke Ghusl-e-Masnoon (ghusl ki sunnat) ada ho jaye aur ek baar harkat di to Waajib ada ho gaya magar Sunnat ka mutaalba raha aur bila niyyat nahlaane se bari-uz-zimmah (zimmedaari se bari) ho jayenge magar sawaab na milega. Maslan: kisi ko sikhaane ki niyyat se Mayyit ko Ghusl diya Waajib saaqit ho gaya, magar Ghusl-e-Mayyit ka sawaab na milega, neez Ghusl ho jaane ke liye yeh bhi zaroor nahiin ke nahlaane wala Mukallaf (ya'ni 'aaqil, baaligh) ya Ahl-e-Niyyat ho, lihaaza na-baaligh ya kaafir ne nahla diya Ghusl ada ho gaya. Yunhi agar 'aurat ajnabiyah ne mard ko ya mard ne 'aurat ko Ghusl diya, Ghusl ada ho gaya agarche inko nahlaana jaaiz na tha. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-23: Kisi Musalmaan ka aadhe se ziyadah dhad (body) mila, to Ghusl va Kafan denge aur Janaazah ki Namaaz padhenge aur Namaaz ke baa'd woh baaqi tukda bhi mila to us par dubaarah Namaaz na padhenge. Aur aadha dhad mila, to agar usme sar bhi hai jab bhi yahi hukm hai. Aur agar sar na ho, ya tool (lambaai) mein sar se paauñ tak dahna ya baayaañ ek jaanib ka hissah mila, to in donoñ sooratoñ mein na Ghusl hai, na Kafan, na Namaaz, balke ek kapde mein lapet kar dafan kar dein. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas'alah-24: Murdah mila aur yeh nahiin ma'loom ke musalmaan hai ya kaafir, to agar uski waza' qata' (shakl va soorat) musalmanoñ ki ho, ya koi 'alaamat (pahchaan) aisi ho jis se musalmaan hona saabit hota hai, ya musalmanoñ ke mohallah mein mila, to Ghusl dein aur Namaaz padhein warnah nahiin. ['Aalamgiri]

Mas'alah-25: Musalmaan murde kaafir murdoñ mein mil gaye, to agar khatna waghairah kisi 'alaamat se shanaakht kar sakein (ya'ni kisi nishaani se pahchaan sakein) to musalmanoñ ko juda karke Ghusl va Kafan dein aur Namaaz padhein aur Imtiyaaz (pahchaan) na hota ho to Ghusl dein aur Namaaz mein khaas musalmanoñ ke liye Du'a ki niyyat karein aur unme agar musalmaan ki ta'daad (ginti) ziyadah ho to musalmanoñ ke Maqbarah (qabristaan) mein dafan karein warnah 'alaahidah. [Raddul-Muhtaar]

Mas'alah-26: Kaafir murde ke liye Ghusl va Kafan va Dafan nahiñ balke ek cheethde mein lapet kar tang gade mein daab dein, yeh bhi jab karein ke uska koi ham-mazhab na ho, ya use le na jaye, warnah musalmaan haath na lagaaye, na uske Janaazah mein shirkat kare aur agar ba-wajhe qaraabat-e-qareebah (ya'ni qareebi rishtedaari ki wajah se) shareek ho to door door rahe aur agar musalmaan hi uska rishtedaar hai aur uska ham-mazhab koi na ho ya le nahiñ (gaye) aur ba-lihaaz-e-qaraabat (rishtedaari ki wajah se) ghusl va kafan dafan kare to jaaiz hai, magar kisi amr (kaam) mein Sunnat ka tareeqah na barte balke Najaasat dhone ki tarah us par paani bahaaye aur cheethde mein lapet kar tang gade mein daba de, yeh hukm kaafir-e-asli ka hai aur Murtad ka hukm yeh hai ke mutlaqan (bilkul) na use Ghusl dein na Kafan, balke kutte ki tarah kisi tang gade mein dhakel kar mitti se baghair haail ke paat dein. [Durr-e-Mukhtaar; Raddul-Muhtaar]

(Note:-) Murtad ya'ni jo shakhs musalmaan hone ke baa'd phir se kaafir ho jaye use kahte haiñ).

Mas'alah-27: Zimmiyah (zimmi kaafir) ko musalmaan ka hamal tha woh mar gayi, agar baccha mein jaan pad gayi thi to use musulmanoñ ke qabristaan se 'alaahidah dafan karein aur uski peeth Qiblah ko kar dein ke baccha ka muh Qiblah ko ho, is liye ke baccha jab pet mein hota hai to uska muh Maa ki peeth ki taraf hota hai. [Durr-e-Mukhtaar]

Mas'alah-28: Mayyit ka badan agar aisa ho gaya ke haath lagaane se khaal udhdegi, to haath na lagaayein sirf paani baha dein. ['Aalamgiri]

Mas'alah-29: Nahlaane ke baa'd agar naak, kaan, muh aur deegar suraakhoñ mein rui rakh dein to harj nahiñ, magar behtar yeh hai ke na rakhein. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas'alah-30: Mayyit ki daadhi ya sar ke baal mein kangha karna, ya naakhun taraashna, ya kisi jagah ke baal moondna, ya katarna, ya ukhaadna, na-jaaiz va Makruh-e-Tahreemi hai, balke hukm yeh hai ke jis haalat par hai usi haalat mein dafan kar dein, haañ agar naakhun toota ho to le sakte haiñ aur agar naakhun ya baal taraash liye to Kafan mein rakh dein. [Durr-e-Mukhtaar; 'Aalamgiri; Raddul-Muhtaar]

Mas'alah-31: Mayyit ke donoñ haath karwatoñ mein rakhein seenah par na rakhein, ke yeh Kuffaar ka tareeqah hai. [Durr-e-Mukhtaar] Baa'z jagah naaf ke neechе us tarah rakhte haiñ jaise Namaaz ke Qiyaam mein, yeh bhi na karein.

Mas'alah-32: Baa'z jagah dastoor hai ke 'umooman Mayyit ke Ghushl ke liye kore, ghade, badhne (ya'ni naye mitti ke lote, matke) laate haiñ iski kuch zaroorat nahiñ, ghar ke isti'maali ghade lote se bhi Ghushl de sakte haiñ. Aur baa'z yeh jahaalat karte haiñ ke Ghushl ke baa'd tod daalte haiñ, yeh na-jaaiz va haraam hai ke maal zaaye' karna hai aur agar yeh khayaal ho ke Najis ho gaye, to yeh bhi fuzool baat hai ke awwalan to us par chheetein nahiñ padtiñ aur padiñ bhi to raajeh (saheeh) yeh hai ke Mayyit ka Ghushl Najaasat-e-Hukmiyah door karne ke liye hai, to Musta'mal paani ki chheetein padiñ aur Musta'mal paani Najis nahiñ, jis tarah zindoñ ke Wuzu va Ghushl ka paani aur agar Farz kiya jaye ke Najis paani ke chheetein padiñ to dho daalein, dhone se paak ho jayenge aur aksar jagah woh ghade badhne (ya'ni lote) Masjidon mein rakh dete haiñ, agar niyyat yeh ho ke Namaaziyoñ ko aaraam pahunchega aur uska murde ko sawaab, to yeh acchi niyyat hai aur rakhna behtar aur agar yeh khayaal ho ke ghar mein rakhna nuhsat hai, to yeh niri-himaaqat aur baa'z log ghade ka paani phenk dete haiñ yeh bhi haraam hai.

Kafan Ka Bayaan:-

Mas'alah-01: Mayyit ko Kafan dena Farz-e-Kifaayah hai, Kafan ke 3 Darje haiñ

[1].Zaroorat. [2].Kifaayat. [3].Sunnat.

Mard ke liye Sunnat 3 kapde haiñ:

[1].Lifaafah. [2].Izaar. [3].Qamees.

Aur 'Aurat ke liye 5:

Teen yeh aur [4].Odhni. [5].Seenah-Band.

Kafan-e-Kifaayat Mard ke liye 2 kapde haiñ:

[1].Lifaafah. [2].Izaar.

Aur 'Aurat ke liye 3:-

[1].Lifaafah. [2].Izaar. [3].Odhni. Ya

[1].Lifaafah. [2].Qamees. [3].Odhni.

Kafan-e-Zaroorat donoñ ke liye yeh ke jo mayassar aaye (ya'ni jo paale/haasil ho) aur kam az kam itna to ho ke saara badan dhak jaye. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

Mas`alah-02: Lifaafah ya'ni chaadar ki miqdaar yeh hai ke Mayyit ke qad (jism ki lambaai) se is qadr ziyadah ho ke donoñ taraf baandh sakeiñ aur Izaar ya'ni tahband choti se qadam tak ya'ni Lifaafah se itni chhoti jo bandish ke liye ziyadah tha aur Qamees jisko Kafni kahte haiñ gardan se ghutnoñ ke neeche tak aur yeh aage aur peeche donoñ taraf baraabar hoñ aur jaahiloñ mein riwaaj hai ke peeche kam rakhte haiñ yeh ghalti hai, chaak aur aasteen usme na hoñ. Mard aur 'aurat ki Kafni mein farq hai, mard ki Kafni mondhe (shoulder) par cheereiñ aur 'aurat ke liye seenah ki taraf, Odhni 3 haath ki honi chahiye ya'ni dedh-ghaz, seenah-band pistaan (breast) se naaf tak aur behtar yeh hai ke raan tak ho. ['Aalamgiri; Raddul-Muhtaar; Waghairahuma]

Mas`alah-03: Bila zaroorat Kafan-e-Kifaayat se kam karna Na-jaaiz va Makruh hai. [Durr-e-Mukhtaar] Baa'z mohtaaj Kafan-e-Zaroorat par qaadir hote haiñ magar Kafan-e-Masnoon mayassar nahiñ, woh Kafan-e-Masnoon ke liye logoñ se suwaal karte haiñ yeh na-jaaiz hai, ke suwaal bila zaroorat jaaiz nahiñ aur yahan zaroorat nahiñ, al-battah agar Kafan-e-Zaroorat par bhi qaadir na hoñ to ba-qadr-e-zaroorat suwaal kareiñ ziyadah nahiñ, haañ agar baghair maange musalmaan khud Kafan-e-Masnoon poora kar deiñ to Insha`Allah-Ta'ala poora sawaab paayenge. [Fatawa-e-Razviyyah]

Mas`alah-04: Wurasah (waariseeñ) mein ikhtilaaf huwa, koi 2 kapdoñ ke liye kahta hai koi 3 ke liye, to 3 kapde diye jayeñ ke yeh Sunnat hai, ya yuñ kiya jaye ke agar maal ziyadah hai aur waaris kam, to Kafan-e-Sunnat deiñ aur maal kam hai aur waaris ziyadah, to Kafan-e-Kifaayat. [Jauhirah; Waghairaha]

Mas`alah-05: Kafan accha hona chahiye ya'ni mard 'Eidain va Jumu'ah ke liye jaise kapde pahenta tha aur 'aurat jaise kapde pahen kar maike jaati thi us qeemat ka hona chahiye. Hadees mein hai: "Murdoñ ko accha Kafan do ke woh baaham (ek dusre se) mulaqaat karte aur acche Kafan se tafaakhur karte ya'ni khush hote haiñ, Safed Kafan behtar hai. Ke **Nabi** (ﷺ) ne farmaya: "Apne Murde Safed Kapdoñ Mein Kafnaao." [Ghunyah; Raddul-Muhtaar]

Mas`alah-06: Kusum ya za'fraan ka ranga huwa ya resham ka Kafan mard ko mamnu' (mana') hai aur 'aurat ke liye jaaiz, ya'ni jo kapda zindagi mein pahen sakta hai uska Kafan diya ja sakta hai aur jo zindagi mein na-jaaiz uska Kafan bhi na-jaaiz. [Aalamgiri]

Mas`alah-07: Khunsa-Mushkil ko 'aurat ki tarah 5 kapde diye jayein magar kusum ya za'fraan ka ranga huwa aur reshmi Kafan use na-jaaiz hai. [Aalamgiri]

Mas`alah-08: Kisi ne wasiyyat ki ke Kafan mein use 2 kapde diye jayein, to yeh wasiyyat jaari na ki jaye, 3 kapde diye jayein aur agar yeh wasiyyat ki ke 1000 rupiye ka Kafan diya jaye, to yeh bhi naafiz na hoga mutawassit (dar-miyaani) darjah ka diya jaye. [Raddul-Muhtaar]

Mas`alah-09: Jo na-baaligh hadd-e-shahwat ko pahunch gaya woh baaligh ke hukm mein hai ya'ni baaligh ko Kafan mein jitne kapde diye jaate haiñ use bhi diye jayein aur is se chhote ladke ko 1 kapda aur chhoti ladki ko 2 kapde de sakte haiñ aur ladke ko bhi 2 kapde diye jayein to accha hai aur behtar yeh hai ke donoñ ko poora Kafan dein agar che ek din ka baccha ho. [Raddul-Muhtaar; Waghairah]

(Note:-) Hadd-e-Shahwat ladkoñ mein yeh hai ke uska dil 'auratoñ ki taraf raghbat kare aur Ladki mein yeh hai ke use dekh kar mard ko uski taraf mailaan paida ho aur uska andaazah ladkoñ mein 12 saal aur ladkiyoñ mein 9 saal hai).

Mas`alah-10: Puraane kapde ka Kafan bhi ho sakta hai, magar puraana ho to dhula huwa ho, ke Kafan sutra hona margoob (pasandeeda) hai. [Jauhirah]

Mas`alah-11: Mayyit ne agar kuch maal chhoda to Kafan usi ke maal se hona chahiye aur Madyoon (qarz-daar) hai to Qarz-khwaah (jisne qarz diya hai) Kafan-e-Kifaayat se ziyadah ko mana' kar sakta hai aur mana' na kiya

to ijaazat samjhi jayegi. [Raddul-Muhtaar] Magar Qarz-khwaah ko mumaana'at ka (ya'ni mana' karna) us waqt haq hai, jab woh tamaam maal Dain (qarz) mein mustaghraq (dooba) ho.

Mas'alah-12: Dain va Wasiyyat va Miraas, in sab par Kafan muqaddam hai aur Dain Wasiyyat par aur Wasiyyat Miraas par. [Jauhirah]

(Note:-) Ya'ni jo maal chhode usme se pahle kafan, phir uske baa'd qarz, uske baa'd wasiyyat aur uske baa'd waarisoñ ka haq).

Mas'alah-13: Mayyit ne maal (cash, property) na chhoda to Kafan uske zimmah hai jiske zimmah zindagi mein Nafqah (ya'ni roti, kapde waghairah ka kharch) tha. Aur agar koi aisa nahiñ jis par Nafqah Waajib hota, ya hai magar Naadaar (ghareeb/mohtaaj) hai, to Baitul-Maal se diya jaye aur Baitul-Maal bhi wahañ na ho, jaise yahañ Hindustan mein, to wahañ ke Musalmanoñ par Kafan dena Farz hai, agar ma'loom tha aur na diya to sab gunahgaar honge, agar in logoñ ke paas bhi nahiñ to ek kapde ki qadr aur logoñ se suwaal kar lein. [Jauhirah; Durr-e-Mukhtaar]

Mas'alah-14: 'Aurat ne agarche maal chhoda uska Kafan shauhar ke zimmah hai, ba-sharte ke maut ke waqt koi aisi baat na paayi gayi jis se 'aurat ka Nafqah (ya'ni roti, kapde waghairah ka kharch) shauhar par se saaqit (khatm) ho jaata, agar shauhar mara aur uski 'aurat maal-daar hai jab bhi 'aurat par Kafan Waajib nahiñ. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas'alah-15: Yeh jo kaha gaya ke fulaan par Kafan Waajib hai is se muraad Kafan-e-Shar'ee hai. Yunhi baaqi Saamaan-e-Tajheez maslan: khushbu aur ghassaal (ya'ni nahlaane wala) aur le jaane waloñ ki ujrat aur dafan ke masaarif (kharche), sab mein shar'ee miqdaar muraad hai.

Baaqi aur baatein agar Mayyit ke maal se ki gayin aur Wurasah baaligh hon aur sab Waarisoñ ne ijaazat bhi de di ho to jaaiz hai, warnah kharch karne waale ke zimmah hai. [Raddul-Muhtaar]

Mas'alah-16: Kafan ke liye suwaal kar laye, usme se kuch bach raha to agar ma'loom hai ke yeh fulaan ne diya hai to use wapas karde, warnah dusre mohtaaj ke Kafan mein sarf (kharch) kar dein, yeh bhi na ho to Tasadduq (saddqah) kar dein. [Durr-e-Mukhtaar]

Mas'alah-17: Mayyit aisi jagah hai ke wahañ sirf ek shakhs hai aur uske paas sirf ek hi kapda hai, to us par yeh zaroor nahiñ ke apne kapde ka Kafan karde. [Durr-e-Mukhtaar]

(Kafan)

Mas'alah-18: Kafan Pahnaane Ka Tareeqah Yeh Hai Ke:-

[01].Mayyit ko Ghusl dene ke baa'd badan kisi paak kapde se aahistah ponchh le ke Kafan tar (geela) na ho,

[02].Aur Kafan ko 1 ya 3 ya 5 ya 7 baar dhooni de leiñ, is se ziyadah nahiñ,

[03].Phir Kafan yuñ bichhayeiñ ke pahle badi chaadar, phir tahband, phir kafni, phir Mayyit ko us par litaayeñ,

[04].Aur Kafni pahnaayeñ,

[05].Aur daadhi aur tamaam badan par khushbu maleiñ,

[06].Aur Mawaaze'-e-Sujood ya'ni maathe, naak, haath, ghutne, qadam par kaapoor lagayeñ,

[07].Phir Izaar ya'ni tahband lapeteiñ, pahle baayeñ jaanib (left-side) se phir dahni taraf (right-side) se,

[08].Phir Lifaafah lapeteiñ, pahle baayeñ taraf (left-side) se, phir dahni taraf se, taake dahna (right) upar rahe aur

[09].Sar aur paaun ki taraf baandheñ ke udne ka andesha na rahe.

[10].‘Aurat ko Kafni pahna kar uske baal ke 2 hisse karke Kafni ke upar seenah par daal deiñ.

[11].Aur Odhni nisf-pusht (aadhi peeth) ke neeche se bichha kar sar par laakar muh par misl-e-naqaab (naqaab ki tarah) daal deiñ ke seenah par rahe, ke uska tool nisf-pusht se seenah tak hai (ya'ni odhni ki lambaai aadhi peeth se seenah tak hai) aur ‘arz (chaudaai) ek kaan ki lau se dusre kaan ki lau tak hai aur yeh jo log kiya karte haiñ ke zindagi ki tarah udhaate haiñ yeh mahaz beja (bekaar) va khilaaf-e-sunnat hai.

[12].Phir ba-dastoor Izaar va Lifaafah lapeteiñ.

[13].Phir sab ke upar seenah-band baalaa-e-pistaan se (breast ke upar se) raan tak laakar baandheñ. [**Aalamgiri; Durr-e-Mukhtaar; Waghairahuma**]

Mas`alah-19: Mard ke badan par aisi khushbu lagaana jaaiz nahiñ jisme za'fraan ki aameezish (milaawat) ho 'aurat ke liye jaaiz hai, jisne Ehraam baandha hai uske badan par bhi khushbu lagayeñ aur uska muh aur sar Kafan se chhupaaya jaye. [**Aalamgiri; Waghairah**]

Mas`alah-20: Agar murdah ka Kafan chori gaya (ya'ni chori ho gaya) aur Laash abhi taazah hai to phir Kafan diya jaye, agar Mayyit ka maal ba-dastoor (baaqi) hai to us se, aur taqseem ho gaya to Wurasah (waariseñ) ke zimmah Kafan dena hai, wasiyyat ya qarz mein diya gaya to in logoñ par (kafan dena) nahiñ. Aur agar kull tarkah Dain (qarz) mein mustaghraq (ya'ni dooba hua) hai aur qarz-khwaahon ne (qarz dene waloñ ne) ab tak qabzah na kiya ho to usi maal se deiñ aur qabzah kar liya to unse wapas na lenge balke Kafan uske zimmah hai ke maal na hone ki soorat mein jiske zimmah hota hai aur agar soorat-e-mazkoorah (upar zikr hui soorat) mein Laash phat gayi to Kafan-e-Masnoon ki haajat nahiñ ek kapda kaafi hai. [**Aalamgiri; Durr-e-Mukhtaar**]

(Note:- Tarkah ya'ni mayyit ka chhoda huwa maal va jaaidaad. Wiraasat).

Mas`alah-21: Agar murdah ko jaanwar kha gaya aur Kafan pada mila, to agar Mayyit ke maal se diya gaya hai to Tarkah mein shumaar hoga aur kisi aur ne diya hai ajnabi ya rishtedaar ne, to dene wala maalik hai jo chahe kare. [**Aalamgiri**]

Mas`alah-e-Zarooriyah: Hindustan mein 'aam riwaaj hai ke Kafan-e-Masnoon ke 'alaawah upar se ek chaadar udhaate haiñ woh takiya-daar (ya'ni qabristaan ki nigraani karne wala) ya kisi miskeen par Tasadduq (saddqah) karte haiñ aur ek Ja-Namaaz hoti hai jis par Imaam Janaazah ki Namaaz padhaata hai woh bhi Tasadduq kar dete haiñ, agar yeh Chaadar va Ja-Namaaz Mayyit ke maal se na hoñ balke kisi ne apni taraf se diya hai (aur 'aadatan wahi deta hai jisne kafan diya balke kafan ke liye jo kapda laya jaata hai woh isi andaaz se laya jaata hai jisme yeh donoñ bhi ho jayeñ) jab to zaahir hai ke uski ijaazat hai aur isme koi harj nahiñ,

Aur agar Mayyit ke maal se hai to 2 sooratein hain:

[1]. Ek yeh ke Wurasah (waariseen) sab baaligh hon aur sab ki ijaazat se ho, jab bhi jaaiz hai aur agar ijaazat na di to jisne Mayyit ke maal se mangaaya aur Tasadduq (saddah) kiya uske zimmah yeh dono cheezein hain ya'ni inme jo qeemat sarf (kharch) hui Tarkah mein shumaar ki jayegi aur woh qeemat kharch karne wala apne paas se dega.

[2]. Dusri soorat yeh ke Wurasah mein kull ya baa'z na-baaligh hain, to ab woh dono cheezein Tarkah se hargiz nahi di ja sakti, agarche us na-baaligh ne ijaazat bhi de di ho, ke na-baaligh ke maal ko sarf (isti'maal) kar lena haraam hai. Lote, ghade hote huye khaas Mayyit ke nahlaane ke liye khareede to isme bhi yahi tafseel hai. Teejah, 10`waañ, 40`waañ, Shash-maahi, Barsi ke masaarif (kharche) mein bhi yahi tafseel hai, ke apne maal se jo chahe kharch kare aur Mayyit ko sawaab pahunchaye aur Mayyit ke maal se yeh masaarif usi waqt kiye jayein ke sab Waaris baaligh hon aur sab ki ijaazat ho warnah nahi, magar jo baaligh ho apne hissah se kar sakta hai. Ek soorat aur bhi hai ke Mayyit ne wasiyyat ki ho to Dain (qarzah) ada karne ke baa'd jo bache uski tihaayi ($\frac{1}{3}$) mein wasiyyat jaari hogi.

Aksar log is se ghaafil hain ya na-waaqif, ke is qism ke tamaam masaarif kar lene ke baa'd ab jo baaqi rahta hai use Tarkah samajhte hain. In masaarif mein na Waaris se ijaazat lete hain, na na-baaligh Waaris hona muzir jaante hain aur yeh sakht ghalti hai, is se koi yeh na samjhe ke Teejah waghairah ko mana' kiya jaata hai, ke yeh to Esaal-e-Sawaab hai, ise kaun mana' karega. Mana' woh kare jo Wahaabi ho, balke na-jaaiz taur par jo inme sarf (kharch) kiya jaata hai us se mana' kiya jaata hai, koi apne maal se kare ya Wurasah baaligheen hi hon, unse ijaazat lekar kare to mumaana'at (mana') nahi.

Janaazah Le Chalne Ka Bayaan:-

Mas'alah-01: Janaazah ko kandha dena 'ibaadat hai, har shakhs ko chahiye ki 'ibaadat mein kotaahi na kare aur **Huzoor Sayyid-ul-Mursaleen** (ﷺ) ne Saa'd Bin Mu'aaz (رضي الله عنه) ka Janaazah uthaya. [Jauhirah]

Mas`alah-02: Sunnat yeh hai ke 4 shakhs Janaazah uthaayein, ek ek paayah ek shakhs le aur agar sirf 2 shakhsoñ ne Janaazah uthaaya, ek sarhaane aur ek paainti (qadmoñ ki taraf), to bila zaroorat Makruh hai aur agar zaroorat se ho maslan jagah tang hai to harj nahiñ. [**'Aalamgiri**]

Mas`alah-03: Sunnat yeh hai ke yake baa'd deegare chaaron paayon ko kandha de aur har baar 10-10 qadam chale aur poori Sunnat yeh hai ke pahle dahne (right) sarhaane kandha de, phir dahni paainti, phir baayein (left) sarhaane, phir baayein paainti (qadmoñ ki jaanib) aur 10-10 qadam chale to kull 40 qadam huye, ke Hadees mein hai: "Jo 40 qadam Janaazah le chale uske 40 kabeerah gunaah mita diye jayenge." Neez Hadees mein hai: "Jo Janaazah ke chaaron paayon ko kandha de Allah-Ta'ala uski Hatmi (yaqeeni) Maghfirat farma dega." [**Jauhirah; 'Aalamgiri; Durr-e-Mukhtaar**]

Mas`alah-04: Janaazah le chalne mein 4 paayi ko haath se pakad kar mondhe (shoulder) par rakhe, asbaab ki tarah gardan ya peeth par laadhna Makruh hai, chaupaaya par Janaazah laadhna bhi Makruh hai. [**'Aalamgiri; Ghunyah; Durr-e-Mukhtaar**] Thele par laadhne ka bhi yahi hukm hai.

Mas`alah-05: Chhota baccha sheer-khwaar (ya'ni doodh peeta) ya abhi doodh chhoda ho ya is se kuch bada, usko agar ek shakhs haath par utha kar le chale to harj nahiñ aur yake baa'd deegare log haathon haath lete rahein aur agar koi shakhs sawaari par ho aur itne chhote Janaazah ko haath par liye ho, jab bhi harj nahiñ aur is se bada murdah ho to 4 paayi par le jayein. [**Ghunyah; 'Aalamgiri; Waghairahuma**]

Mas`alah-06: Janaazah mu'tadil (darimiyaani) tezi se le jayein, magar na is tarah ke Mayyit ko jhatka lage aur saath jaane walon ke liye afzal yeh hai ke Janaazah se peeche chalein, dahne-baayein na chalein aur agar koi aage chale to use chahiye ke itni door rahe ke saathiyon mein na-shumaar kiya jaye aur sab ke sab aage hon to Makruh hai. [**'Aalamgiri; Waghairah**]

Mas`alah-07: Janaazah ke saath paidal chalna afzal hai aur sawaari par ho to aage chalna Makruh aur aage ho to Janaazah se door ho. [**'Aalamgiri; Sagheeri**]

Mas`alah-08: 'Auraton ko Janaazah ke saath jaana na-jaaiz va mamnu' (mana') hai aur Noha karne waali saath mein ho to use sakhti se mana'

kiya jaye, agar na maane to uski wajah se Janaazah ke saath jaana na chhoda jaye, ke uske na-jaaiz fe'l (kaam) se yeh kyun Sunnat tark kare, balke dil se use bura jaane aur shareek ho. [Durr-e-Mukhtaar; Sagheeri]

Mas'alah-09: Agar 'auratein Janaazah ke peeche hon aur mard ko yeh andesha ho ke peeche chalne mein 'auraton se ikhtilaat (aapas mein mel-jol) hoga, ya unme koi Noha karne wali ho to in sooraton mein mard ko aage chalna behtar hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-10: Janaazah le chalne mein sarhaana aage hona chahiye aur Janaazah ke saath Aag le jaane ki mumaana'at (mana' kiya gaya) hai. ['Aalamgiri]

Mas'alah-11: Janaazah ke saath chalne walon ko sukoot (khamoshi) ki haalat mein hona chahiye. Maut aur Ahwaal va Ahwaal-e-Qabr (qabr ki haalatein) ko pesh-e-nazar rakhein, dunya ki baatein na karein na hansein. Hazrat-e-'Abdullah Bin Mas'ood (رضي الله عنه) ne ek shakhs ko Janaazah ke saath hanste dekha, farmaya: "Tu Janaazah mein hansta hai, tujhse kabhi kalaam (baat) na karunga." Aur zikr karna chahein to dil mein karein aur ba-lihaaz-e-haal-e-zamaana (aaj ke zamaana ke haalat ke e'tibaar se) ab 'Ulama ne Zikr-e-Jahr (ya'ni aawaaz se zikr karne) ki bhi ijaazat di hai. [Sagheeri; Durr-e-Mukhtaar; Waghairahuma]

Mas'alah-12: Janaazah jab tak rakkha na jaye baithna Makruh hai aur rakhne ke baa'd be-zaroorat khada na rahe aur agar log baithe hon aur Namaaz ke liye wahan Janaazah laya gaya, to jab tak rakkha na jaye khade na hon. Yunhi agar kisi jagah baithe hon aur wahan se Janaazah guzra to khada hona zaroor nahi, hain jo shakhs saath jaana chahta hai woh uthe aur jaye, jab Janaazah rakkha jaye to yun na rakhein ke Qiblah ko paau hon ya sar, balke aada rakhein ke dahni karwat Qiblah ko ho. ['Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-13: Janaazah uthane par ujrati lena dena jaaiz hai, jabke aur uthane wale bhi maujood hon. ['Aalamgiri] Magar jo sawaab Janaazah le chalne par Hadees mein bayaan huwa, use na milega ke usne to badlah le liya.

Mas'alah-14: Mayyit agar padosi, ya rishtedaar, ya koi nek shakhs ho to uske Janaazah ke saath jaana Nafl Namaaz padhne se afzal hai. [**'Aalamgiri**]

Mas'alah-15: Jo shakhs Janaazah ke saath ho use baghair Namaaz padhe wapas na hona chahiye aur Namaaz ke baa'd Auliya-e-Mayyit se ijaazat lekar wapas ho sakta hai aur dafan ke baa'd Auliya se ijaazat ki zaroorat nahiñ. [**'Aalamgiri**]

Namaaz-e-Janaazah Ka Bayaan:-

Mas'alah-01: Namaaz-e-Janaazah Farz-e-Kifaayah hai, ke ek ne bhi padhli to sab bari-uz-zimmah (zimmedaari se bari) ho gaye, warnah jis-jis ko khabar pahunchi thi aur na-padhi gunahgaar huwa. [**General Books of Fiqh**] Iski farziyat ka jo inkaar kare kaafir hai.

Mas'alah-02: Iske liye Jama'at shart nahiñ, ek shakhs bhi padhle Farz ada ho gaya. [**'Aalamgiri**]

(Namaaz-e-Janaazah Ke Sharaa`it)

Mas'alah-03: Namaaz-e-Janaazah Waajib hone ke liye wahi sharaa`it haiñ jo aur Namaazon ke liye haiñ ya'ni [1].Qadir. [2].Baaligh. [3].‘Aaqil. [4].Musalmaan hona, ek baat isme ziyadah hai ya'ni uski Maut ki khabar hona. [**Raddul-Muhtaar**]

Mas'alah-04: Namaaz-e-Janaazah mein 2 tarah ki shartein haiñ, ek Musalli (namaazi) ke muta'alliq dusri Mayyit ke muta'alliq, Musalli ke lihaaz se to wahi shartein haiñ jo mutlaq Namaaz ki haiñ ya'ni

[1].Musalli (namaazi) ka Najaasat-e-Hukmiyah va Haqeeqiyah se paak hona, neez uske kapde aur jagah ka paak hona.

[2].Satr-e-‘Aurat.

[3].Qiblah ko muh hona.

[4].Niyyat, isme Waqt shart nahiñ aur Takbeer-e-Tahreemah Rukn hai shart nahiñ, jaisa pahle zikr huwa. [**Raddul-Muhtaar; Waghairah**]

Baa'z log joota pahne aur bahut log joote par khade ho kar Namaaz-e-Janaazah padhte haiñ, agar joota pahne padhi to joota aur uske neeche ki zameen donoñ ka paak hona zaroori hai, ba-qadr-e-maane' Najaasat hogi to uski Namaaz na hogi aur joote par khade ho kar padhi to joote ka paak hona zaroori hai.

(Note:- Qadr-e-Maane' ya'ni najaasat ki woh miqdaar jiske lage rahne se Namaaz na hogi).

(Note:- Aa'la Hazrat farmate haiñ: Ehtiyaat yahi hai ke joota utaar kar us par paauñ rakh kar Namaaz padhi jaye, ke zameen ya joota ka talla (sole) na-paak ho to Namaaz mein khalal (kharaabi) na aaye).

Mas'alah-05: Janaazah tayyaar hai jaanta hai ke Wuzu ya Ghusl karega to Namaaz ho jayegi, Tayammum karke padhe. Iski Tafseel Baab-e-Tayammum mein mazkoor (zikr) hui.

Mas'alah-06: Imaam Taahir (paak) na tha to Namaaz phir padhein, agarche Muqtadi Taahir hoñ, ke jab Imaam ki na hui kisi ki na hui aur agar Imaam Taahir tha aur Muqtadi Bila-Tahaarat, to i'aadah na ki jaye, ke agarche Muqtadiyoñ ki na hui magar Imaam ki to ho gayi. Yunhi agar 'aurat ne Namaaz padhaayi aur mardoñ ne uski Iqtida ki to (namaaz) lautaayi na jaye, ke agarche mardoñ ki Iqtida saheeh na hui magar 'aurat ki Namaaz to ho gayi, wahi kaafi hai aur Namaaz-e-Janaazah ki Takraar (repetition) jaaiz nahiñ. **[Durr-e-Mukhtaar]**

Mas'alah-07: Namaaz-e-Janaazah sawaari par padhi to na hui. Imaam ka baaligh hona shart hai khwaah Imaam mard ho ya 'aurat, na-baaligh ne Namaaz padhaayi to na hui. **[Durr-e-Mukhtaar; 'Aalamgiri]**

Namaaz-e-Janaazah mein Mayyit se ta'alluq rakhne waali chand shartein haiñ:

[01]. Mayyit ka Musalmaan hona.

Mas'alah-08: Mayyit se muraad woh hai jo zindah paida huwa phir mar gaya, to agar murdah paida huwa balke agar nisf (aadhe) se kam baahar nikla us waqt zindah tha aur aksar baahar nikalne se peshtar (pahle) mar gaya, to uski Namaaz na padhi jaye aur tafseel aati hai.

Mas`alah-09: Chhote bacche ke maa baap donoñ musalmaan hoñ ya ek, to woh musalmaan hai, uski Namaaz padhi jaye aur donoñ kaafir haiñ to nahiñ. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-10: Musalmaan ko Daar-ul-Harb mein chhota baccha tanha mila aur usne utha liya phir musalmaan ke yahañ mara, to uski Namaaz padhi jayegi. [‘Aalamgiri]

Mas`alah-11: Har musalmaan ki Namaaz padhi jaye, agarche woh kaisa hi Gunahgaar va Murtakib-e-Kabeerah (kabeerah gunah karne wala) ho magar chand qism ke log haiñ ke unki Namaaz nahiñ:

[1].Baaghi, jo Imaam-e-Barhaq par na-haq khurooj kare aur usi baghaawat mein maara jaye.

[2].Daaku, ke daakah mein maara gaya, na unko Ghusl diya jaye, na unki Namaaz padhi jaye, magar jabke Baadshah-e-Islaam ne un par qaabu paaya aur qatl kiya to Namaaz va Ghusl hai, ya woh na pakde gaye, na maare gaye balke waise hi mare, to bhi Ghusl va Namaaz hai.

[3].Jo log na-haq paas-daari se ladein balke jo unka tamaasha dekh rahe the aur patthar aakar laga aur mar gaye to unki bhi Namaaz nahiñ, haañ unke mutafarriq (alag-alag) hone ke baa'd mare to Namaaz hai.

[4].Jisne kayi shakhs ka gala ghot kar maar daale.

[5].Shaher mein raat ko hathiyaar lekar loot-maar karein woh bhi daaku haiñ, isi haalat mein maare jayein to unki bhi Namaaz na padhi jaye.

[6].Jisne apni maa ya baap ko maar daala, uski bhi Namaaz nahiñ.

[7].Jo kisi ka maal chheen raha tha aur us haalat mein maara gaya, uski bhi Namaaz nahiñ. [‘Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas`alah-12: Jisne Khudkushi ki haalaañ ke yeh bahut bada gunah hai, magar uski Janaazah ki Namaaz padhi jayegi agarche qasdan (jaanboojh kar) khudkushi ki ho, jo shakhs Rajm kiya gaya ya Qasaas mein maara gaya use Ghusl denge aur Namaaz padhenge. [‘Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

[02].Mayyit ke Badan va Kafan ka paak hona.

Mas'alah-13: Badan paak hone se yeh muraad hai ke use Ghusl diya gaya ho, ya Ghusl na-mumkin hone ki soorat mein Tayammum karaaya gaya ho aur Kafan pahnaane se peshtar (pahle) uske badan se Najaasat nikli to dho daali jaye aur baa'd mein khaarj (baahar) hui to dhone ki haajat nahiin aur Kafan paak hone ka yeh matlab hai ke paak Kafan pahnaaya jaye aur baa'd mein agar Najaasat khaarj hui aur Kafan aaloodah (na-paak) huwa to harj nahiin. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-14: Baghair Ghusl Namaaz padhi gayi na hui, use Ghusl dekar phir padhein aur agar Qabr mein rakh chuke magar mitti abhi nahiin daali gayi to Qabr se nikaalein aur Ghusl dekar Namaaz padhein aur mitti de chuke to ab nahiin nikaal sakte, lihaaza ab uski Qabr par Namaaz padhein ke pahli Namaaz na hui thi, ke baghair Ghusl hui thi aur ab chunke Ghusl na-mumkin hai lihaaza ab ho jayegi. [Raddul-Muhtaar; Waghairah]

[03].Janaazah ka wahaan maujood hona ya'ni kull, ya aksar, ya nisf ma' sar ke (ya'ni aadha sar ke saath) maujood hona, lihaaza Ghaaib ki Namaaz nahiin ho sakti.

[04].Janaazah zameen par rakkha hona, ya haath par ho magar qareeb ho, agar Jaanwar waghairah par lada ho Namaaz na hogi.

[05].Janaazah Musalli ke aage Qiblah ko hona, agar Musalli ke peeche hoga Namaaz saheeh na hogi.

Mas'alah-15: Agar Janaazah ulta rakkha ya'ni Imaam ke dahne (right) Mayyit ka qadam ho to Namaaz ho jayegi, magar Qasdan (jaanboojh kar) aisa kiya to gunahgaar huye. [Durr-e-Mukhtaar]

Mas'alah-16: Agar Qiblah ke jaanne mein ghalti hui ya'ni Mayyit ko apne khayaal se Qiblah hi ko rakha tha magar haqeeqatan Qiblah ko nahiin, to Mauza'-e-Taharri mein agar Taharri ki Namaaz ho gayi warnah nahiin. [Durr-e-Mukhtaar]

(Note:-) Jis jagah Qiblah ka pata na chal sake ke kidhar hai aur koi bataane wala na ho to ghaur-o-fikr karein, jis taraf dil jame Namaaz padhe, is ghaur-o-fikr ko **Taharri** kahte haiin).

[06].Mayyit ka woh hissah-e-badan (badan ka hissah) jiska chhupaana farz hai woh chhupa hona.

[07].Mayyit Imaam ke muhaazi ho ya'ni agar ek Mayyit hai to uska koi hissah-e-badan (badan ka hissah) Imaam ke muhaazi (saamne) ho aur chand hoñ to kisi ek ka hissah-e-badan Imaam ke muhaazi (saamne) hona kaafi hai. [Raddul-Muhtaar]

Mas`alah-17: Namaaz-e-Janaazah Meiñ 2 Rukn Haiñ:-

[1].4 baar Allahu-Akbar kahna.

[2].Qiyaam.

Baghair 'uzr baith kar ya sawaari par Namaaz-e-Janaazah padhi na hui aur agar Wali ya Imaam bimaar tha usne baith kar padhaayi aur Muqtadiyoñ ne khade ho kar padhi ho gayi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-18: Namaaz-e-Janaazah Meiñ 3 Cheezeñ Sunnat-e-Muakkadah Haiñ:-

[1].Allah (عزوجل) ki Hamd va Sana. [2].Nabi (ﷺ) par Durood. [3].Mayyit ke liye Du'a.

(Namaaz-e-Janaazah Ka Tareeqah)

Namaaz-e-Janaazah ka tareeqah yeh hai ke:

[1].Kaan tak haath utha kar Allahu-Akbar kahta huwa haath neeche laye aur naaf ke neeche hasb-e-dastoor baandh le.

[2].Aur Sana padhe ya'ni:

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَّاؤُكَ وَلَا إِلَهَ غَيْرُكَ -

[3].Phir baghair haath uthaaye Allahu-Akbar kahe.

[4].Aur Durood-Shareef padhe, behtar woh Durood hai jo Namaaz meiñ padha jaata hai aur koi dusra padha jab bhi harj nahiñ.

[5].Phir Allahu-Akbar kah kar Apne aur Mayyit aur Tamaam Momineen va Mominaat ke liye Du'a kare aur behtar yeh ke woh Du'a padhe jo Ahaadees meiñ waarid haiñ aur Maasoor Dua'yeiñ (ya'ni woh dua'yeiñ

jo hadees se saabit hoñ) agar acchi tarah na padh sake to jo Du'a chahe padhe, magar woh Du'a aisi ho ke Umoor-e-Aakhirat se muta'alliq ho. [Jauhirah-Nayyirah; 'Aalamgiri; Durr-e-Mukhtaar; Waghairaha].

Baa'z Maasoor Dua'yeiñ yeh haiñ:

(Note:- In Dua'oñ meñ 'Aurat ki Jins (gender) brackets meñ hai. Ya'ni woh jo 'aurat ke liye padhi jayegi).

[No: 01]

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ (هَا) وَلَا تَفْتِنَّا بَعْدَهُ (هَا) -

Tarjamah:- “Aye Allah (عزوجل)! Tu bakhsh de hamaare zindah aur murdah aur hamaare haazir va ghaaib ko aur hamaare chhote aur hamaare bade ko aur hamaare mard va 'aurat ko, Aye Allah (عزوجل)! Ham meñ se tu jise zindah rakhe use Islaam par zindah rakh aur ham meñ se to jisko tu wafaat de use Imaan par wafaat de. Aye Allah (عزوجل)! tu hameiñ iske ajr (sawaab) se mahroom na rakh aur iske baa'd hameiñ fitnah meñ na daal.”

[No: 02]

اللَّهُمَّ اغْفِرْ لَهُ (لَهَا) وَارْحَمْهُ (هَا) وَعَافِهِ (هَا) وَاعْفُ عَنْهُ (هَا) وَأَكْرِمْ نُزُلَهُ (هَا) وَوَسِّعْ مَدْخَلَهُ (هَا) وَاغْسِلْهُ (هَا) بِأَلْمَاءٍ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ (هَا) مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ (هَا) دَارًا خَيْرًا مِنْ دَارِهِ (هَا) وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ (هَا) وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ (هَا) الْجَنَّةَ وَأَعِدْهُ (هَا) مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ -

Tarjamah:- “Aye Allah (عزوجل)! Isko bakhsh de aur raham kar aur 'aafiyat de aur mu'aaf kar aur 'izzat ki mehmaani kar aur iski jagah ko kushaadah kar aur isko paani aur barf aur aule se dho de aur isko khataa se paak kar jaisa ke tune safed kapde ko mail se kiya aur isko ghar ke badle meñ behtar ghar de aur ahl ke badle meñ behtar ahl de aur bibi ke badle meñ behtar bibi aur usko Jannat meñ daakhil kar aur 'Azaab-e-Qabr va Fitnah-e-Qabr va 'Azaab-e-Jahannam se mahfooz rakh.”

[No: 03]

اَللّٰهُمَّ عَبْدُكَ (اَمْتِكَ) وَابْنُ (بِنْتُ) اَمْتِكَ يَشْهَدُ (تَشْهَدُ) اَنْ لَا اِلَهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ
يَشْهَدُ (تَشْهَدُ) اَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ اَصْبَحَ فَقِيْرًا (اَصْبَحْتَ فَقِيْرَةً) اِلَى رَحْمَتِكَ وَاصْبَحْتَ غَنِيًّا
عَنْ عَذَابِهِ (هَا) تَخْلِيْ (تَخْلُتُ) مِنَ الدُّنْيَا وَاَهْلِهَا اِنْ كَانَ (كَانَتْ) زَاكِيًّا (زَكِيَّةً) فَزَكِّهِ (هَا) وَاِنْ كَانَ
(كَانَتْ) مُخْطِئًا (مُخْطِئَةً) فَاعْفِرْ لَهُ (هَا) اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ (هَا) وَلَا تُضِلَّنَا بَعْدَهُ (هَا)۔

Tarjamah:- “Aye Allah (عزوجل)! Yeh tera Bandah hai aur teri Bandi ka beta hai, gawaahi deta hai ke tere siwa koi ma'bood nahiñ, tu tanha hai tera koi shareek nahiñ, gawaahi deta hai ke Muhammad (ﷺ) tere Bande aur Rasool haiñ, yeh teri rahmat ka mohtaaj hai aur tu iske 'azaab se ghani hai, dunya aur dunya waloñ se juda huwa, agar yeh paak hai to tu ise paak va saaf kar aur agar khataa-kaar hai to bakhsh de. Aye Allah (عزوجل)! Iske ajr se hameiñ mahroom na rakh aur iske baa'd hameiñ gumraah na kar.”

[No: 04]

اَللّٰهُمَّ هَذَا (هَذِهِ) عَبْدُكَ ابْنُ (اَمْتِكَ بِنْتُ) عَبْدِكَ ابْنُ (بِنْتُ) اَمْتِكَ مَا ضَرَفِيْهِ (هَا) حُكْمَكَ خَلَقْتَهُ
(هَا) وَلَمْ يَكُ (تَكُ هِيَ) شَيْئًا مَّذْكُوْرًا نَزَلَ (نَزَلَتْ) بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ اَللّٰهُمَّ لَقْنَهُ (هَا) حُجَّتَهُ
(هَا) وَالْحَقُّهُ (هَا) بِنَبِيِّهِ (هَا) مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ وَثَبَّتَهُ (هَا) بِالْقَوْلِ الثَّابِتِ فَاِنَّهُ (هَا)
اِفْتَقَرَ (اِفْتَقَرْتَ) اِلَيْكَ وَاسْتَغْنَيْتَ عَنْهُ (هَا) كَانَ (كَانَتْ) يَشْهَدُ (تَشْهَدُ) اَنْ لَا اِلَهَ اِلَّا اللّٰهُ فَاعْفِرْ لَهُ (لَهَا)
وَارْحَمْهُ (هَا) وَلَا تَحْرِمْنَا مِنْ اَجْرِهِ (هَا) وَلَا تَفْتِنْنَا بَعْدَهُ (هَا) اَللّٰهُمَّ اِنْ كَانَ (كَانَتْ) زَاكِيًّا (زَاكِيَّةً)
فَزَكِّهِ (هَا) وَاِنْ كَانَ (كَانَتْ) خَاطِئًا (خَاطِئَةً) فَاعْفِرْ لَهُ (هَا)۔

Tarjamah:- “Aye Allah (عزوجل)! Yeh tera Bandah hai aur tere Bandah aur tere Bandi ka beta hai, iske muta'alliq tera hukm naafiz hai tune ise paida kiya haalaañ ke yeh qaabil-e-zikr shai na tha. Tere paas aaya tu in sab se behtar hai jinke paas utra jaye. Aye Allah hujjat ki to isko talqeen kar aur isko iske Nabi Muhammad (ﷺ) ke saath mila de aur qaul-e-saabit par ise saabit rakh, is liye ke yeh teri taraf mohtaaj hai aur tu is se ghani hai, yeh shahaadat deta tha ke Allah (عزوجل) ke siwa koi ma'bood nahiñ, pas ise

bakhsh de aur raham kar aur iske ajr (sawaab) se ham ko mahroom na kar aur iske baa'd hamein fitnah mein na daal. Aye Allah (عزوجل)! Agar yeh paak hai to paak kar aur badkaar hai to bakhsh de.”

[No: 05]

اَللّٰهُمَّ عَبْدُكَ (اَمْتُكَ) وَابْنُ (بِنْتُ) اَمَّتِكَ اِحْتَاَجُ (جَتْ) اِلَى رَحْمَتِكَ وَاَنْتَ غَنِيٌّ عَنْ عَذَابِهِ (هَا) اِنْ كَانَ
(كَانَتْ) مُحْسِنًا (مُحْسِنَةً) فَزِدْ فِيْ اِحْسَانِهِ (هَا) وَاِنْ كَانَ (كَانَتْ) مُسِيئًا (مُسِيئَةً) فَتَجَاوَزْ عَنْهُ (هَا) -

Tarjamah:- “Aye Allah (عزوجل)! Yeh tera Bandah hai aur teri Bandi ka beta hai, teri rahmat ka mohtaaj hai aur tu iske ‘Azaab se ghani hai, agar nekokaar hai to iski khoobi mein ziyadah kar aur agar gunahgaar hai to darguzar farma.”

[No: 06]

اَللّٰهُمَّ عَبْدُكَ (اَمْتُكَ) وَابْنُ (بِنْتُ) عَبْدِكَ كَانَ (كَانَتْ) يَشْهَدُ (تَشْهَدُ) اَنْ لَا اِلَهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا
عَبْدُكَ وَرَسُولُكَ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ؕ وَاَنْتَ اَعْلَمُ بِهِ (هَا) مِمَّا اِنْ كَانَ (كَانَتْ) مُحْسِنًا (مُحْسِنَةً)
فَزِدْ فِيْ اِحْسَانِهِ (هَا) وَاِنْ كَانَ (كَانَتْ) مُسِيئًا (مُسِيئَةً) فَاغْفِرْ لَهُ (هَا) وَلَا تَحْرِمْنَا اَجْرَهُ (هَا) وَلَا تَفْتِنَّا
بَعْدَهُ (هَا) -

Tarjamah:- “Aye Allah (عزوجل)! Yeh tera Bandah hai aur tere Bandah ka beta hai, gawaahi deta tha ke Allah (عزوجل) ke siwa koi ma'bood nahi aur Muhammad (ﷺ) tere Bande aur Rasool hai aur tu ham se ziyadah ise jaanta hai, agar nekokaar hai to neki mein ziyadah kar aur agar gunahgaar hai to ise bakhsh de aur iske ajr (sawaab) se hamein mahroom na kar aur iske baa'd fitnah mein na daal.”

[No: 07]

اَصْبَحَ (اَصْبَحْتَ) عَبْدُكَ (اَمْتُكَ) هَذَا (هَذِهِ) قَدْ تَخَلَّى (تَخَلَّتْ) عَنِ الدُّنْيَا وَتَرَكَهَا (تَرَكَتْهَا) لِاهْلِهَا
وَاِفْتَقَرَ (اِفْتَقَرْتَ) اِلَيْكَ وَاسْتَغْنَيْتَ عَنْهُ (هَا) وَقَدْ كَانَ (كَانَتْ) يَشْهَدُ (تَشْهَدُ) اَنْ لَا اِلَهَ اِلَّا اللهُ وَاَنَّ
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ؕ اَللّٰهُمَّ اغْفِرْ لَهُ (هَا) وَتَجَاوَزْ عَنْهُ (هَا) وَالْحَقُّهُ (هَا)
بِنَبِيِّهِ (هَا) صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ -

Tarjamah:- “Aaj tera yeh Bandah dunya se nikla aur dunya ko ahl-e-dunya ke liye chhoda. Teri taraf mohtaaj hai aur tu is se ghani, gawaahi deta tha ke Allah (عزوجل) ke siwa koi ma'bood nahiñ aur Muhammad (ﷺ) tere Bande aur Rasool haiñ, Aye Allah (عزوجل)! Tu isko bakhsh de aur ise dar-guzar farma aur isko iske Nabi Muhammad (ﷺ) ke saath laahiq karde (ya'ni mila de).

[No: 08]

اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا لِلْاِسْلَامِ ط وَاَنْتَ قَبَضْتَ رُوْحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَا نِيَّتِهَا جُنَّا شُفَعَائِي فَاغْفِرْ لَهَا -

Tarjamah:- “Aye Allah (عزوجل)! Tu iska Rab hai aur tune isko paida kiya aur tune isko Islaam ki taraf hidaayat ki aur tune iski rooh ko qabz kiya, tu iske poshidah aur zaahir ko jaanta hai, ham sifaarish ke liye haazir huye ise bakhsh de.”

[No: 09]

اَللّٰهُمَّ اغْفِرْ لِاِخْوَانِنَا وَاَخَوَاتِنَا وَاَصْلِحْ ذَاتَ بَيْنِنَا وَاَلْفُ بَيْنٍ قُلُوْبِنَا اَللّٰهُمَّ هَذَا (هَذِهِ) عَبْدُكَ (اَمْتِكَ) فُلَانُ بُنْ فُلَانٍ وَلَا نَعْلَمُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهِ (بِهَا) مِنَّا فَاغْفِرْ لَنَا وَلَهُ (لَهَا) -

Tarjamah:- “Aye Allah (عزوجل)! Hamaare bhaaiyoñ aur bahnoñ ko tu bakhsh de aur hamaare aapas ki haalat durust kar aur hamaare diloñ mein ulfat paida karde. Aye Allah (عزوجل)! Yeh tera Bandah fulaañ bin fulaañ hai, ham iske muta'alliq khair ke siwa kuch nahiñ jaante aur tu isko ham se ziyadah jaanta hai, tu ham ko aur isko bakhsh de.”

[No: 10]

اَللّٰهُمَّ اِنَّ فُلَانًا بُنْ فُلَانٍ (فُلَانُهُ بِنْتُ فُلَانٍ) فِيْ ذِمَّتِكَ وَحَبْلٍ جَوَارِكَ فَقِهِ (هَا) مِنْفِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَبْرِ ط اَللّٰهُمَّ اغْفِرْ لَهُ (هَا) وَاَرْحَمُهُ (هَا) اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ط -

Tarjamah:- “Aye Allah (عزوجل)! Fulaañ bin fulaañ tere zimmah aur teri hifaazat mein hai, isko Fitnah-e-Qabr aur ‘Azaab-e-Jahannam se bacha, tu wafa aur hamd ka ahl hai, Aye Allah (عزوجل)! Isko bakhsh aur raham kar beshak tu bakhshne wala mehrbaan hai.”

[No: 11]

اَللّٰهُمَّ اَجْرِهَا مِنَ الشَّيْطَانِ وَعَذَابِ الْقَبْرِ ۚ اَللّٰهُمَّ جَافِ الْاَرْضِ عَنْ جَنْبِیْهَا وَصَعِدْ رُوْحَهَا وَلَقِّهَا مِنْكَ رِضْوَانًا -

Tarjamah:- “Aye Allah (عزوجل)! Isko Shaitaan se aur ‘Azaab-e-Qabr se bacha Aye Allah zameen ko iski donoñ karwatoñ se kushaadah karde aur iski rooh ko buland kar aur apni khushnoodi de.”

[No: 12]

اَللّٰهُمَّ اِنَّكَ خَلَقْتَنَا وَنَحْنُ عِبَادُكَ ۚ اَنْتَ رَبُّنَا وَاِلَيْكَ مَعَادُنَا -

Tarjamah:- “Aye Allah (عزوجل)! Tune ham ko paida kiya aur ham tere bande haiñ, tu hamaara Rab hai aur teri hi taraf ham ko lautna hai.”

[No: 13]

اَللّٰهُمَّ اغْفِرْ لَّاَوَّلِنَا وَاٰخِرِنَا وَحَيْنَنَا وَمَيِّتِنَا وَذَكَرِنَا وَاُنْثَانَا وَصَغِيرِنَا وَكَبِيرِنَا وَشَاهِدِنَا وَغَائِبِنَا اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ (هَا) وَلَا تَفْتِنَّا بَعْدَهُ (هَا) -

Tarjamah:- “Aye Allah (عزوجل)! Bakhsh de hamaare agle aur pichhle ko aur hamaare zindah va murdah ko aur hamaare mard va ‘aurat ko aur hamaare chhote aur bade ko aur hamaare haazir va ghaaib ko. Aye Allah (عزوجل)! Iske ajr se hameiñ mahroom na kar aur iske baa'd hameiñ fitnah meiñ na daal.”

[No: 14]

اَللّٰهُمَّ يَا اَرْحَمَ الرَّاحِمِيْنَ يَا اَرْحَمَ الرَّاحِمِيْنَ يَا حَيُّ يَا قَيُّوْمُ يَا بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ اِنِّيْ اَسْئَلُكَ بِاَنِّيْ اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ الْاَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا اَحَدٌ. اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ وَاتَوَجَّهُ اِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَّبِيِّ الرَّحْمَةِ ۚ صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَسَلَّمَ ۚ اَللّٰهُمَّ اِنَّ الْكَرِيْمَ اِذَا اَمَرَ بِالسُّوَالِ لَمْ يَرُدَّهُ اَبَدًا وَقَدْ اَمَرْتَنَا فَدَعَوْنَا وَاذْنَتَ لَنَا فَشَفَعْنَا وَاَنْتَ اَكْرَمُ الْاَكْرَمِيْنَ ۚ فَشَفِّعْنَا فِيْهِ (هَا) وَاَرْحَمُهُ (هَا) فِيْ وَحْدَتِهِ (هَا) وَاَرْحَمُهُ (هَا) فِيْ وَحْشَتِهِ (هَا) وَاَرْحَمُهُ (هَا) فِيْ غُرْبَتِهِ (هَا) وَاَرْحَمُهُ (هَا) فِيْ كُرْبَتِهِ (هَا) وَاَعْظَمُ لَهُ (لَهَا) اَجْرُهُ (هَا) وَنَوْرُ لَهُ (هَا) قَبْرُهُ (هَا) وَبَيْضُ لَهُ (لَهَا)

وَجْهَهُ (هَآ) وَبَرِّدْ لَهُ (هَآ) مَنَزِلَهُ (هَآ) وَآكْرِمْ لَهُ (هَآ) نُزْلَهُ (هَآ) يَا خَيْرَ الْمُنْزِلِينَ ؕ
 يَا خَيْرَ الْغَافِرِينَ ؕ يَا خَيْرَ الرَّاحِمِينَ ؕ أَمِينَ أَمِينَ أَمِينَ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِ الشَّافِعِينَ مُحَمَّدٍ وَإِلَيْهِ
 وَصَحْبِهِ أَجْمَعِينَ ؕ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ۔

Tarjamah:- “Aye Allah (عزوجل)! Aye arhamur-raahimeen, arhamur-raahimeen, arhamur-raahimeen, aye zindah, aye qayyum, aye aasmaan va zameen ke paida karne waale, aye ‘azmat va buzurgi waale, mai tujhse suwaal karta huñ, is wajah se ke main shahaadat deta huñ ke tu Allah (عزوجل) yakta hai, be-niyaaz hai, jo na dusre ko jana, na dusre se jana aur uska muqaabil koi nahiñ. Aye Allah (عزوجل)! Mai suwaal karta huñ aur teri taraf Nabi Muhammed (ﷺ) ke zaree’ah se mutawajjeh hota huñ. Aye Allah Kareem! Jab suwaal ka hukm deta hai to wapas kabhi nahiñ karta aur tune hameiñ hukm diya hamne Du’a ki aur tune hameiñ ijaazat di hamne sifaarish ki aur tu sab kareemoñ se ziyadah kareem hai, hamaari sifaarish iske baare meiñ qubool kar aur iski tanhaayi meiñ tu is par raham kar aur iski wahshat meiñ tu raham kar aur iski ghurbat meiñ tu raham kar, iski bechaini meiñ tu raham kar aur iske ajr ko ‘azeem kar aur iski qabr ko munawwar kar aur iske chehre ko safed kar aur iski khwaab-gaah ko thanda kar aur iski manzil ko mu’attar kar aur iski mehmaani ka saamaan accha kar. Aye behtar utaarne waale aur aye behtar bakhshne waale aur aye behtar raham karne waale. Aameen, Aameen, Aameen, Durood va Salaam bhej aur barkat kar shafaa’at karne waloñ ke sardaar Muhammad (ﷺ) aur unki aal va ashaab sab par. Tamaam taarifaiñ Allah (عزوجل) ke liye jo Rab hai tamaam jahaan ka.”

Faaidah:- 9`wiñ 10`wiñ Du’aañ meiñ agar Mayyit ke baap ka naam ma’loom na ho to uski jagah Aadam عليه الصلوة والسلام kahe ke woh sab Aadmiyoñ ke baap haiñ. Aur agar khud Mayyit ka naam bhi ma’loom na ho to 9`wiñ Du’a meiñ "هَذَا عَبْدُكَ" ya "هَذِهِ أَمَّتُكَ" par Qanaa’at kare Fulaañ Bin Fulaañ ya Bint ko chhod de aur 10`wiñ meiñ uski jagah عَبْدُكَ هَذَا ya ‘Aurat ho to "أَمَّتُكَ هَذِهِ" kahe.

Faaidah:- Mayyit ka Fisq va Fujoor ma’loom ho to 9`wiñ Du’a meiñ لَا تَعْلَمُ" par Qanaa’at kare Fulaañ Bin Fulaañ ya Bint ko chhod de aur 10`wiñ meiñ uski jagah "قَدْ عَلِمْنَا مِنْهُ خَيْرًا" kahe ke Islaam har khair se behtar khair hai.

Faaidah:- In Du'aaoñ mein baa'z mazaameen mukarrar haiñ aur Du'a mein takraar mustahsan (behtar), agar sab Dua'yein yaad hon aur waqt mein gunjaish ho to sabka padhna aala, warnah jo chahe padhe aur Imaam jitni der mein yeh Dua'yein padhe agar Muqtadi ko yaad na ho to pahli Du'a ke baa'd Aameen Aameen kahta rahe.

Mas'alah-01: Mayyit majnoon (paagal) ya na-baaligh ho to teesri Takbeer ke baa'd yeh Du'a padhe:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَكًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا۔

Aur Ladki ho to اجْعَلْهَا aur شَافِعَةً وَمُشَفَّعَةً kahe. [Jauhirah]

Tarjamah:- “Aye Allah (عزوجل)! Tu isko hamaare liye pesh-e-ru kar aur isko hamaare liye zakheerah kar aur isko hamaari shafaa'at karne wala aur maqboolush-shafaa'at karde.”

Majnoon se muraad woh majnoon hai ke baaligh hone se pahle majnoon huwa, ke woh kabhi mukallaf ('aaqil, baaligh) hi na huwa aur agar junoon 'aarzi (temporary) hai to uski Maghfirat ki Du'a ki jaye, jaise auron ke liye ki jaati hai ke junoon se pahle to woh mukallaf tha aur junoon ke peshtar (pahle) ke gunaah junoon se jaate na rahe. [Ghunyah]

Mas'alah-02: Chauthi Takbeer ke baa'd baghair koi Du'a padhe haath khol kar Salaam pher de, Salaam mein Mayyit aur Farishton aur Haazireen-e-Namaaz ki niyyat kare, usi tarah jaise aur Namaazon ke Salaam mein niyyat ki jaati hai, yahan itni baat ziyadah hai ke Mayyit ki bhi niyyat kare. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

Mas'alah-03: Takbeer va Salaam ko Imaam “Jahr” (aawaaz) ke saath kahe, baaqi tamaam Dua'yein aahistah padhi jayein aur sirf pahli martabah Allahu-Akbar kahne ke waqt haath uthaaye phir haath uthaana nahiñ. [Jauhirah; Durr-e-Mukhtaar]

Mas'alah-04: Namaaz-e-Janaazah mein Qur'aan Ba-Niyyat-e-Qur'aan ya Tashahhud (At-Tahiyyaat) padhna mana' hai aur Ba-Niyyat-e-Du'a va Sana Alhamdu waghairah Aayat-e-Dua'aiyah va Sanaaiyah padhna jaaiz hai. [Durr-e-Mukhtaar]

Mas'alah-05: Behtar hai ke Namaaz-e-Janaazah mein 3 Safein karein, ke Hadees mein hai: "Jiski Namaaz 3 Safon ne padhi, uski Maghfirat ho jayegi." Aur agar kull 7 hi shakhs hon, to ek Imaam ho aur 3 pahli Saff mein aur 2 dusri mein aur 1 teesri mein. [Ghuniyah]

Mas'alah-06: Janaazah mein pichhli Saff ko tamaam Safon se fazeelat hai. [Durr-e-Mukhtaar]

(Namaaz-e-Janaazah Kaun Padhaaye)

Mas'alah-07: Namaaz-e-Janaazah mein Imaamat ka haq Baadshah-e-Islam ko hai, phir Qaazi, phir Imaam-e-Jumu'ah, phir Imaam-e-Mohallah, phir Wali ko. Imaam-e-Mohallah ka Wali par Taqaddum (tarji) bataure Istihbaab (mustahab ke taur par) hai aur yeh bhi us waqt ke Wali se afzal ho warnah Wali behtar hai. [Ghuniyah; Durr-e-Mukhtaar]

Mas'alah-08: Wali se muraad Mayyit ke 'Asbah (ya'ni baap ke taraf ke mard rishtedaar) hain aur Namaaz padhaane mein Auliya ki wahi tarteeb hai jo Nikaah mein hai, sirf farq itna hai ke Namaaz-e-Janaazah mein Mayyit ke baap ko bete par Taqaddum (preference) hai aur Nikaah mein bete ko baap par, al-battah agar baap 'Aalim nahin aur beta 'Aalim hai to Namaaz-e-Janaazah mein bhi beta Muqaddam (afzal) hai, agar 'Asbah na hon to Zawil-Arhaam (ya'ni maa ke taraf ke rishtedaar) Ghairon par Muqaddam hain. [Durr-e-Mukhtaar; Raddul-Mukhtaar]

Mas'alah-09: Mayyit ka Wali-e-Aqrab (sab se ziyadah nazdeek ka rishtedaar) ghaaib hai aur Wali-e-Ab'ad (door ka rishtah wala) haazir hai to yahi Ab'ad Namaaz padhaaye, ghaaib hone se muraad yeh hai ke itni door hai ke uske aane ke intizaar mein harj ho. [Raddul-Mukhtaar]

Mas'alah-10: 'Aurat ka koi Wali na ho to shauhar Namaaz padhaaye, woh bhi na ho to padosi. Yunhi mard ka Wali na ho to padosi auron par muqaddam (superior) hai. [Durr-e-Mukhtaar]

Mas'alah-11: Ghulaam mar gaya to uska Aqa bete aur baap par muqaddam (afzal/superior) hai, agar che yeh dono azaad hon aur azaad-shudah ghulaam mein baap aur bete aur deegar wurasah Aqa par muqaddam hain. [Durr-e-Mukhtaar; Raddul-Mukhtaar]

Mas'alah-12: Mukaatab ka beta ya ghulaam mar gaya to Namaaz padhaane ka haq Mukaatab ko hai, magar uska Maula agar maujood ho to use chahiye ke Maula se padhwaaye aur agar Mukaatab mar gaya aur itna maal chhoda ke Badl-e-Kitaabat ada ho jaye aur woh maal wahañ maujood hai, to uska beta Namaaz padhaaye aur maal ghaaib hai to Maula. [Jauhirah]

Mas'alah-13: 'Auratoñ aur Bacchoñ ko Namaaz-e-Janaazah ki Wilaayat (guardianship) nahiñ. ['Aalamgiri]

Mas'alah-14: Wali aur Baadshah-e-Islaam ko ikhtiyaar hai ke kisi aur ko Namaaz-e-Janaazah padhaane ki ijaazat de de. [Durr-e-Mukhtaar]

Mas'alah-15: Mayyit ke Wali-e-Aqrab (ya'ni sab se ziyadah nazdeek ka rishtedaar) aur Wali-e-Ab'ad (ya'ni door ka rishtah wala) donoñ maujood haiñ to Wali-e-Aqrab ko ikhtiyaar hai ke Ab'ad ke siwa kisi aur se padhwa de, Ab'ad ko mana' karne ka ikhtiyaar nahiñ aur agar Wali-e-Aqrab ghaaib hai aur itni door hai ke uske aane ka intizaar na kiya ja sake aur kisi tahreer ke zaree'ah se Ab'ad ke siwa kisi aur se padhwana chahe to Ab'ad ko ikhtiyaar hai ke use rok de aur agar Wali-e-Aqrab maujood hai magar bimaar hai to jis se chahe padhwa de Ab'ad ko mana' ka ikhtiyaar nahiñ. ['Aalamgiri]

Mas'alah-16: 'Aurat mar gayi shauhar aur jawaan beta chhoda, to wilaayat bete ko hai shauhar ko nahiñ, al-battah agar yeh ladka usi shauhar se hai to baap par pesh-qadmi Makruh hai, use chahiye ke baap se padhwaaye. Aur agar dusre shauhar se hai to sautele baap par Taqaddum kar sakta hai koi harj nahiñ. Aur beta baaligh na ho to 'aurat ke jo aur Wali hoñ unka haq hai shauhar ka nahiñ. [Jauhirah; 'Aalamgiri]

Mas'alah-17: Do (2) ya chand shakhs ek darjah ke Wali hoñ to ziyadah haq uska hai jo 'umr mein bada hai, magar kisi ko yeh ikhtiyaar nahiñ ke dusre Wali ke siwa kisi aur se baghair uski ijaazat ke padhwa de aur agar aisa kiya ya'ni khud na padhaayi aur kisi aur ko ijaazat de di to dusre Wali ko mana' ka ikhtiyaar hai, agarche yeh dusra Wali 'umr mein chhota ho aur agar ek Wali ne ek shakhs ko ijaazat di, dusre ne dusre ko, to jisko bade ne ijaazat di woh aula (behtar) hai. ['Aalamgiri; Waghairah]

Mas'alah-18: Mayyit ne wasiyyat ki thi ke meri Namaaz fulaañ padhaaye, ya mujhe fulaañ shakhs Ghusl de, to yeh wasiyyat baatil hai ya'ni is wasiyyat se Wali ka haq jaata na rahega, haañ Wali ko ikhtiyaar hai ke khud na padhaaye us se padhwa de. [*'Aalamgiri; Waghairah*]

Mas'alah-19: Wali ke siwa kisi aise ne Namaaz padhaayi jo Wali par Muqaddam na ho (ya'ni wali se afzal na ho) aur Wali ne use ijaazat bhi na di thi, to agar Wali Namaaz mein shareek na huwa to Namaaz ka i'aadah (dubaarah ada) kar sakta hai aur agar murdah dafan ho gaya hai to qabr par Namaaz padh sakta hai. Aur agar woh Wali par Muqaddam hai (ya'ni wali se afzal hai) jaise Baadshah va Qaazi va Imaam-e-Mohallah ke Wali se afzal ho to ab Wali Namaaz ka i'aadah nahiñ kar sakta aur agar ek Wali ne Namaaz padha di to dusre Auliya i'aadah nahiñ kar sakte aur har soorat-e-i'aadah mein jo shakhs pahli Namaaz mein shareek na tha woh Wali ke saath padh sakta hai aur jo shakhs shareek tha woh Wali ke saath nahiñ padh sakta hai, ke Janaazah ki 2 martabah Namaaz na-jaaiz hai, siwa us soorat ke ke Ghair-e-Wali ne baghair Izn-e-Wali (wali ke ijaazat ke baghair) padhaayi. [*'Aalamgiri; Durr-e-Mukhtaar; Waghairahuma*]

Mas'alah-20: Jin cheezon se tamaam Namaazein faasid hoti hain Namaaz-e-Janaazah bhi unse faasid ho jaati hai, siwa ek baat ke, ke 'aurat mard ke muhaazi (baraabar/saamne) ho jaye to Namaaz-e-Janaazah faasid na hogi. [*'Aalamgiri*]

Mas'alah-21: Mustahab yeh hai ke Mayyit ke seenah ke saamne Imaam khada ho aur Mayyit se door na ho, Mayyit khwaah mard ho ya 'aurat, baaligh ho ya na-baaligh, yeh us waqt hai ke ek hi Mayyit ki Namaaz padhaayi ho aur agar chand hon to ek (1) ke seenah ke muqaabil (saamne) aur qareeb khada ho. [*Durr-e-Mukhtaar; Raddul-Mukhtaar*]

Mas'alah-22: Imaam ne 5 Takbeerein kahiñ to 5`wiñ Takbeer mein Muqtadi Imaam ki mutaaba'at (pairwi) na kare balke chup khada rahe, jab Imaam Salaam phere to uske saath Salaam pher de. [*Durr-e-Mukhtaar*]

Mas'alah-23: Baa'z Takbeerein faut ho gayiñ ya'ni us waqt aaya ke baa'z Takbeerein ho chuki hain to fauran shaamil na ho, us waqt ho jab Imaam Takbeer kahe aur agar intizaar na kiya balke fauran shaamil ho gaya, to

Imaam ke Takbeer kahne se pahle jo kuch ada kiya uska e'tibaar nahiñ, agar wahiñ maujood tha magar Takbeer-e-Tahreemah ke waqt Imaam ke saath Allahu-Akbar na kaha, khwaah ghaflat ki wajah se der hui, ya hunooz (abhi tak) niyyat hi karta rah gaya, to yeh shakhs iska intizaar na kare ke Imaam dusri Takbeer kahe to uske saath shaamil ho, balke fauran hi shaamil ho jaye. [Durr-e-Mukhtaar; Ghunyah]

Mas'alah-24: Masbooq ya'ni jiski baa'z Takbeereiñ faut ho gayiñ woh apni baaqi Takbeereiñ Imaam ke Salaam pherne ke baa'd kahe aur agar yeh andesha ho ke Dua'yeiñ padhega to poori karne se pahle log Mayyit ko kandhe tak utha lenge, to sirf Takbeereiñ kahle Dua'yeiñ chhod de. [Durr-e-Mukhtaar]

Mas'alah-25: Laahiq ya'ni jo shuru' mein shaamil huwa magar kisi wajah se darmiyaan ki baa'z Takbeereiñ rah gayiñ maslan: pahli Takbeer Imaam ke saath kahi, magar dusri aur teesri jaati rahiñ, to Imaam ke chauthi Takbeer se peshtar (pahle) yeh Takbeereiñ kahle. [Raddul-Muhtaar]

Mas'alah-26: Chauthi Takbeer ke baa'd jo shakhs aaya to jab tak Imaam ne Salaam na phera shaamil ho jaye aur Imaam ke Salaam ke baa'd 3 baar Allahu-Akbar kahle. [Durr-e-Mukhtaar]

Mas'alah-27: Kayi Janaaze jama' hoñ to ek saath sab ki Namaaz padh sakta hai ya'ni ek hi Namaaz mein sab ki niyyat karle aur afzal yeh hai ke sab ki 'alaahidah 'alaahidah padhe aur is soorat mein ya'ni jab 'alaahidah 'alaahidah padhe to unme jo afzal hai uski pahle padhe, phir uski jo uske baa'd sab mein afzal hai, wa-'alaa-haazal-qayaas (isi tarah aage samajh lein). [Durr-e-Mukhtaar]

Mas'alah-28: Chand Janaaze ki ek saath padhaayi to ikhtiyaar hai ke sabko aage-peeche rakhein ya'ni sabka seenah Imaam ke muqaabil (saamne) ho ya baraabar-baraabar rakhein ya'ni ek ki paainti (qadmoñ ki jaanib) ya sarhaane dusre ko, aur us dusre ki paainti ya sarhaane teesre ko, wa-'alaa-haazal-qayaas. Agar aage-peeche rakhe to Imaam ke qareeb uska Janaazah ho jo sab mein afzal ho, phir uske baa'd jo afzal ho, wa-'alaa-haazal-qayaas.

Aur agar Fazeelat mein baraabar hoñ to jiski 'umr ziyadah ho use Imaam ke qareeb rakhein, yeh us waqt hai ke sab ek Jins (gender) ke hoñ.

Aur agar mukhtalif Jins (gender) ke hoñ to Imaam ke qareeb mard ho, uske baa'd ladka, phir khunsa, phir 'aurat, phir muraahiqah (woh ladki jo baaligh hone ke qareeb ho) ya'ni Namaaz mein jis tarah Muqtadiyon ki Saff mein Tarteef hai uska 'aks (opposite) yahan hai aur agar azaad va ghulam ke Janaaze hoñ to azaad ko Imaam se qareeb rakhenge agar che na-baaligh ho, uske baa'd ghulam ko. Aur kisi zaroorat se ek hi Qabr mein chand murde dafan karein to tarteef 'aks karein ya'ni Qiblah ko use rakhein jo afzal hai jabke sab mard ya sab 'auratein hoñ, warnah Qiblah ki jaanib mard ko rakhein, phir ladke, phir khunsa, phir 'aurat, phir muraahiqah ko. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-29: Ek Janaazah ki Namaaz shuru' ki thi ke dusra aagaya, to pahle ki poori karle aur agar dusri Takbeer mein dono ki niyyat karli jab bhi pahle hi ki hogi aur agar sirf dusre ki niyyat ki to dusre ki hogi, is se faarigh ho kar pahle ki phir padhe. [**Aalamgiri**]

Mas'alah-30: Namaaz-e-Janaazah mein Imaam Be-Wuzu ho gaya aur kisi ko apna Khalifah kiya to jaaiz hai. [**Aalamgiri**]

Mas'alah-31: Mayyit ko baghair Namaaz padhe dafan kar diya aur mitti bhi de di gayi, to ab uski Qabr par Namaaz padhein, jab tak phatne ka gumaan na ho aur mitti na di gayi ho to nikaalein aur Namaaz padh kar dafan karein aur Qabr par Namaaz padhne mein dino ki koi ta'daad (ginti) muqarrar nahin ke kitne din tak padhi jaye, ke yeh mosam aur zameen aur Mayyit ke jism va marz ke ikhtilaaf se mukhtalif hai, garmi mein jald phatega aur jaade (sardi) mein ba-der, tar (geeli) ya shor-zameen mein jald, khushk aur ghair-e-shor mein ba-der, farbah (mota-taazah) jism jald, laaghar (dubla-patla) der mein. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-32: Kuyein mein gir kar mar gaya, ya uske upar makaan gir pada aur murdah nikaala na ja saka, to usi jagah uski Namaaz padhein aur dariya mein doob gaya aur nikaala na ja saka, to uski Namaaz nahin ho sakti, ke Mayyit ka Musalli (namaazi) ke aage hona ma'loom nahin. [**Durr-e-Mukhtaar**]

Mas'alah-33: Masjid mein Namaaz-e-Janaazah mutlaqan (bilkul) Makruh-e-Tahreemi hai, khwaah Mayyit Masjid ke andar ho ya baahar, sab Namaazi Masjid mein hoñ ya baa'z, ke Hadees mein Namaaz-e-Janaazah Masjid

mein padhne ki mumaana'at (mana'/rok) aayi. [Durr-e-Mukhtaar] Shaare'-e-'Aam ('aam raastah) aur dusre ki zameen par Namaaz-e-Janaazah padhna mana' hai. [Raddul-Muhtaar] Ya'ni jabke maalik-e-zameen mana' karta ho.

Mas'alah-34: Jumu'ah ke din kisi ka intiqaal huwa, to agar Jumu'ah se pahle Tajheez-o-Takfeen (kafan-dafan) ho sake to pahle hi kar lein, is khayaal se rok rakhna ke Jumu'ah ke baa'd majma' ziyadah hoga Makruh hai. [Raddul-Muhtaar; Waghairah]

Mas'alah-35: Namaaz-e-Maghrib ke waqt Janaazah aaya to Farz aur Sunnatein padh kar Namaaz-e-Janaazah padhein. Yunhi kisi aur Farz Namaaz ke waqt Janaazah aaye aur Jama'at tayyaar ho to Farz va Sunnat padh kar Namaaz-e-Janaazah padhein, ba-sharte ke Namaaz-e-Janaazah ki taakhir mein jism kharaab hone ka andesha na ho. [Raddul-Muhtaar]

Mas'alah-36: Namaaz-e-'Eid ke waqt Janaazah aaya to pahle 'Eid ki Namaaz padhein phir Janaazah phir Khutbah aur Gahan ki Namaaz ke waqt aaye to pahle Janaazah phir Gahan ki. [Durr-e-Mukhtaar; Jauhirah]

Mas'alah-37: Musalmaan mard ya 'aurat ka baccha zindah paida huwa ya'ni aksar hissah baahar hone ke waqt zindah tha phir mar gaya, to usko Ghusl va Kafan denge aur uski Namaaz padhenge, warnah use waise hi nahla kar ek kapde mein lapet kar dafan kar denge, uske liye Ghusl va Kafan ba-tareeq-e-masnoon (sunnat ke mutaabiq) nahin aur Namaaz bhi uski nahin padhi jayegi, yahan tak ke sar jab baahar huwa tha us waqt cheekhta tha magar aksar hissah nikalne se peshtar (pahle) mar gaya to Namaaz na padhi jaye, aksar ki miqdaar yeh hai ke sar ki jaanib se ho to seenah tak aksar hai aur paaun ki jaanib se ho to kamar tak. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

Mas'alah-38: Baccha ki Maa ya Janaayi ne zindah paida hone ki Shahaadat di to uski Namaaz padhi jaye, magar wiraasat ke baare mein unki gawaahi na-mo'tabar hai ya'ni baccha apne baap faut-shudah (ya'ni mare huye baap) ka waaris nahin qaraar diya jayega, na baccha ki waaris uski maa hogi, yeh us waqt hai ke khud baahar nikla aur kisi ne haamilah ke shikam par zarb lagaayi (pet par maara) ke baccha mara huwa baahar nikla to waaris hoga aur waaris banaayega. [Raddul-Muhtaar]

Mas`alah-39: Baccha zindah paida huwa ya murdah uski khilqat (banaawat/paidaaish-hai`at/creation) tamaam ho ya na-tamaam, bahar-haal uska naam rakkha jaye aur Qayamat ke din uska Hashr hoga. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-40: Kaafir ka baccha Daar-ul-Harb mein apni maa ya baap ke saath ya baa'd mein qaid kiya gaya phir woh mar gaya aur uske maa-baap mein se ab tak koi musalmaan na huwa, to use na Ghusl denge na Kafan, khwaah Daar-ul-Harb hi mein mara ho ya Daar-ul-Islaam mein aur agar tanha Daar-ul-Islaam mein use layein ya'ni uske maa-baap mein se kisi ko qaid karke na laye hon, na woh bataur-e-khud baccha ke laane se pahle Zimmi ban kar aaye, to use Ghusl va Kafan denge aur uski Namaaz padhi jayegi, agar usne 'Aaqil ho kar Kufr ikhtiyaar na kiya. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas`alah-41: Kaafir ke baccha ko qaid kiya aur abhi woh Daar-ul-Harb hi mein tha ke uska baap Daar-ul-Islaam mein aakar musalmaan ho gaya, to baccha musalmaan samjha jayega ya'ni agarche Daar-ul-Harb mein mar jaye use Ghusl va Kafan denge uski Namaaz padhenge. [Raddul-Muhtaar]

Mas`alah-42: Baccha ko maa-baap ke saath qaid kar laye aur unme se koi musalmaan ho gaya, ya woh baccha samajhwaal tha, khud musalmaan ho gaya, to in dono sooraton mein woh musalmaan samjha jayega. [Tanweerul-Absaar]

Mas`alah-43: Kaafir ke baccha ko maa-baap ke saath qaid kiya magar woh dono wahiin Daar-ul-Harb mein mar gaye, to ab musalmaan samjha jaye, majnoon-baaligh qaid kiya gaya to uska hukm wahi hai jo baccha ka hai. [Raddul-Muhtaar]

Mas`alah-44: Musalmaan ka baccha kaafirah (ya'ni kaafir 'aurat) se paida huwa aur woh uski Mankoocha (bibi) na thi ya'ni woh baccha Zina ka hai, to uski Namaaz padhi jaye. [Raddul-Muhtaar]

Qabr Va Dafan Ka Bayaan:-

Mas`alah-01: Mayyit ko dafan karna Farz-e-Kifaayah hai aur yeh jaaiz nahin ke Mayyit ko zameen par rakh dein aur chaaron taraf se deewaarein qaaim karke band kar dein. ['Aalamgiri; Raddul-Muhtaar]

Mas'alah-02: Jis jagah intiqaal huwa usi jagah dafan na karein, ke yeh Ambiya عليهم الصلوة والسلام ke liye khaas hai balke Musalmanoñ ke qabristaan mein dafan karein, maqsad yeh ke uske liye koi khaas Madfan na banaaya jaye, Mayyit baaligh ho ya na-baaligh. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-03: Qabr ki lambaai Mayyit ke qad (ya'ni badan ki lambaai ke) baraabar ho aur chaudaai aadhe qad ki aur gahraai kam se kam nisf (aadhe) qad ki aur behtar yeh hai ke gahraai bhi qad baraabar ho aur mutawassit (dar-miyaani) darjah yeh ke seenah tak ho. [Raddul-Muhtaar] Is se muraad yeh hai ke Lahad ya Sandooq itna ho, yeh nahiñ ke jahañ se khodni shuru' ki wahañ se aakhir tak yeh miqdaar ho.

Mas'alah-04: Qabr 2 Qism Hai:

[1].Lahad:- Ke Qabr khod kar us mein Qiblah ki taraf Mayyit ke rakhne ki jagah khodein aur

[2].Sandooq:- Woh jo Hindustan mein 'umooman raa'ij hai.

Lahad Sunnat hai agar zameen is qaabil ho to yahi karein aur narm zameen ho to Sandooq mein harj nahiñ. ['Aalamgiri]

Mas'alah-05: Qabr ke andar chataayi waghairah bichhana na-jaaiz hai, ke be-sabab maal zaaye' karna hai. [Durr-e-Mukhtaar]

Mas'alah-06: Taaboot ke Mayyit ko kisi lakdi waghairah ke Sandooq mein rakh kar dafan karein yeh Makruh hai, magar jab zaroorat ho, maslan: zameen bahut tar hai to harj nahiñ aur is soorat mein Taaboot ke masaarif usme se liye jayein jo Mayyit ne maal chhoda hai. ['Aalamgiri; Durr-e-Mukhtaar; ; Waghairahuma]

Mas'alah-07: Agar Taaboot mein rakh kar dafan karein to Sunnat yeh hai ke usme mitti bichha dein aur dahne-baayein khaam (kacchi) eentein laga dein aur upar kahgil (gaara ya'ni mitti ka plaster) kar dein, gharz yeh ke upar ka hissah misl-e-lahad ke ho jaye aur lohe ka Taaboot Makruh hai aur Qabr ki zameen nam ho to dhool bichha dena Sunnat hai. [Sagheeri; Raddul-Muhtaar]

Mas`alah-08: Qabr ke us hissah mein ke Mayyit ke jism se qareeb hai pakki eent lagaana Makruh hai, ke eent aag se pakti hai. Allah-Ta'ala Musalmanoñ ko aag ke asar se bachaaye. [**Aalamgiri; Waghairah**]

Mas`alah-09: Qabr mein utarne waale 2-3 jo munaasib hon, koi ta'daad (ginti) isme khaas nahiñ aur behtar yeh hai ke qawi (taaqaatwar) va nek va ameen (imaandaar) hon, ke koi baat na-munaasib dekhein to logoñ par zaahir na karein. [**Aalamgiri**]

Mas`alah-10: Janaazah Qabr se Qiblah ki jaanib rakhna Mustahab hai, ke murdah Qiblah ki jaanib se Qabr mein utaara jaye, yun nahiñ ke Qabr ki paainti (qadmon ki jaanib) rakhein aur sar ki jaanib se Qabr mein layein. [**Durr-e-Mukhtaar; Waghairah**]

Mas`alah-11: 'Aurat ka Janaazah utaarne waale Mahaarim hon (ya'ni jis se nikah hamesha haraam ho), yeh na hon to deegar rishtah waale, yeh bhi na hon to parhezgaar ajnabi ke utaarne mein muzaaiqah (harj) nahiñ. [**Aalamgiri**]

Mas`alah-12: Mayyit ko Qabr mein rakhte waqt yeh Du'a padhein:

بِسْمِ اللَّهِ وَبِإِذْنِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ -

Aur ek Riwaayat mein بِسْمِ اللَّهِ ke baa'd وَفِي سَبِيلِ اللَّهِ bhi aaya hai [**Aalamgiri; Raddul-Muhtaar**]

Mas`alah-13: Mayyit ko dahni taraf (right-side) karwat par litaayein aur uska muh Qiblah ko karein, agar Qiblah ki taraf muh karna bhool gaye takhta lagaane ke baa'd yaad aaya to takhta hataa kar Qiblah-ru kar dein aur mitti dene ke baa'd yaad aaya to nahiñ. Yunhi agar baayein (left) karwat par rakha, ya jidhar sarhaana hona chahiye udhar paauñ kiye, to agar mitti dene se pahle yaad aaya theek kar dein warnah nahiñ. [**Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-14: Qabr mein rakhne ke baa'd Kafan ki Bandish khol dein ke ab zaroorat nahiñ aur na kholi to harj nahiñ. [**Jauhirah**]

Mas`alah-15: Qabr mein rakhne ke baa'd Lahad ko kacchi eentoñ se band karein aur zameen narm ho to takhte lagaana bhi jaaiz hai, takhtoñ ke darmiyaan jhurri (suraakh) rah gayi to use dhele waghairah se band kar dein, Sandoq ka bhi yahi hukm hai. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-16: 'Aurat ka Janaazah ho to Qabr mein utaarne se takhta lagaane tak Qabr ko kapde waghairah se chhupaaye rakhein, mard ki Qabr ko dafan karte waqt na chhupaayein, al-battah agar meeh (baarish) waghairah koi 'uzr ho to chhupaana jaaiz hai, 'aurat ka Janaazah bhi dhaka rahe. [Jauhirah; Durr-e-Mukhtaar]

Mas'alah-17: Takhte lagaane ke baa'd mitti di jaye, Mustahab yeh hai ke sarhaane ki taraf donoñ haathoñ se 3 baar mitti daalein.

Pahli baar kahein: مِنْهَا خَلَقْنَاكُمْ -

Tarjamah:- "Isi se hamne tumko paida kiya".

Dusri baar: وَفِيهَا نُعِيدُكُمْ -

Tarjamah:- "Aur isi mein tumko lautayenge".

Teesri baar: وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى -

Tarjamah:- "Aur isi se tumko dubaarah nikaalenge".

Ya

Pahli baar: اَللّٰهُمَّ جَاوِ الْاَرْضَ عَنْ جَنْبَيْهِ -

Tarjamah:- Aye Allah (عزوجل)! Zameen ko iske donoñ pahluoñ se kushaadah kar."

Dusri baar: اَللّٰهُمَّ افْتَحْ اَبْوَابَ السَّمَاوَاتِ لِرُوحِهِ -

Tarjamah:- "Aye Allah (عزوجل)! Iski rooh ke liye aasmaan ke darwaaze khol de."

Teesri baar: اَللّٰهُمَّ زَوِّجْهُ مِنْ حُورِ الْعَيْنِ -

Tarjamah:- "Aye Allah (عزوجل)! Hoor-e-'Ain ko iski zaujah karde."

Aur Mayyit 'Aurat ho to, teesri baar yeh kahein:

اَللّٰهُمَّ ادْخِلْهَا الْجَنَّةَ بِرَحْمَتِكَ -

Tarjamah:- "Aye Allah (عزوجل)! Apni rahmat se tu isko Jannat mein daakhil karde."

Baaqi mitti haath ya khurpi ya phaude waghairah jis cheez se mumkin ho Qabr mein daalein aur jitni mitti Qabr se nikli us se ziyadah daalna Makruh hai. [Jauhirah; 'Aalamgiri]

Mas'alah-18: Haath mein jo mitti lagi hai use jhaad dein ya dho daalein ikhtiyaar hai.

Mas'alah-19: Qabr chaukhanti (4 kono waali) na banaayein balke usme dhaal rakhein jaise Uunt ka Kohaan aur us par paani chhidakne mein harj nahiin balke behtar hai aur Qabr ek baalisht unchi ho ya kuch khafeef (thodi si) ziyadah. [**'Aalamgiri; Raddul-Muhtaar**]

Mas'alah-20: Jahaaz par intiqaal huwa aur kinaarah qareeb na ho to Ghul va Kafan dekar Namaaz padh kar samundar mein dubo dein. [**Ghunyah; Raddul-Muhtaar**]

Mas'alah-21: 'Ulama va Saadaat ki Quboor par Qubbah (gumbad) waghairah banaane mein harj nahiin aur Qabr ko pukhtah na kiya jaye. [**Durr-e-Mukhtaar; Raddul-Muhtaar**] Ya'ni andar se pukhtah na ki jaye aur agar andar khaam (kacchi) ho aur upar se pukhtah to harj nahiin.

Mas'alah-22: Agar zaroorat ho to Qabr par nishaan ke liye kuch likh sakte hain, magar aisi jagah na likhein ke be-adbi ho, aise Maqbarah mein dafan karna behtar hai jahan Saaliheen ki Qabrein hon. [**Jauhirah; Durr-e-Mukhtaar**]

Mas'alah-23: Mustahab yeh hai ke dafan ke baa'd Qabr par Surah-e-Baqarah ka awwal va aakhir padhein sarhaane **اَلَمْ** se **مُفْلِحُونَ** tak aur paainti (qadmon ki jaanib) **اَمِّنَ الرَّسُولُ** se khatm-e-surat tak padhein. [**Jauhirah**]

Mas'alah-24: Dafan ke baa'd Qabr ke paas itni der tak thaherna Mustahab hai jitni der mein Uunt zibah karke gosht taqseem kar diya jaye, ke inke rahne se Mayyit ko uns (sukoon) hoga aur Nakeerain ka jawaab dene mein wahshat (dar/khauf) na hogi aur itni der tak Tilaawat-e-Qur'aan aur Mayyit ke liye Du'a va Istighfaar karein aur yeh Du'a karein ke Suwaal-e-Nakeerain ke jawaab mein saabit qadam rahe. [**Jauhirah; Waghairaha**]

Mas'alah-25: Ek Qabr mein ek se ziyadah bila zaroorat dafan karna jaaiz nahiin aur zaroorat ho to kar sakte hain magar 2 Mayyiton ke darmiyaan mitti waghairah se aad kar dein aur kaun aage ho aur kaun peeche yeh upar mazkoor (ziker) huwa. [**'Aalamgiri**]

Mas'alah-26: Jis shaher ya gaon waghairah mein intiqaal huwa wahiin ke qabristaan mein dafan karna Mustahab hai agarche yeh wahan rahta na ho,

balke jis ghar mein intiqaal huwa us ghar walon ke qabristaan mein dafan karein aur 2-1 meel baahar le jaane mein harj nahiin, ke shaher ke qabristaan aksar itne faasile par hote hain aur agar dusre shaher ko uski laash utha le jayein to aksar 'Ulama ne mana' farmaya aur yahi saheeh hai. Yeh is soorat mein hai ke dafan se peshtar (pahle) le jaana chahein aur dafan ke baa'd to mutlaqan naql karna mamnu' hai (ya'ni ek jagah se dusri jagah le jaana mana' hai), siwa baa'z sooraton ke jo mazkoor (ziker) hongy. [**Aalamgiri**] Aur yeh jo baa'z logon ka tareeqah hai ke zameen ko supurd karte hain phir wahan se nikaal kar dusri jagah dafan karte hain, yeh na-jaaiz hai aur Raafziyon ka tareeqah hai.

Mas'alah-27: Dusre ke zameen mein bila-ijazat-e-malik dafan kar diya to maalik ko ikhtiyaar hai khwaah Auliya-e-Mayyit se kahe apna murdah nikaallo ya zameen baraabar karke usme kheti kare. Yunhi agar woh zameen shufa'h mein le li gayi, ya ghasab (na-jaaiz qabzah) kiye huye kapde ka Kafan diya, to maalik murdah ko nikalwa sakta hai. [**Aalamgiri; Raddul-Muhtaar**]

Mas'alah-28: Waqfi qabristaan mein kisi ne Qabr tayyaar karaayi usme dusre log apna murdah dafan karna chaahate hain aur qabristaan mein jagah hai, to Makruh hai aur agar dafan kar diya to Qabr khudwane wala murdah ko nahiin nikalwa sakta jo kharch huwa hai le le. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-29: 'Aurat ko kisi Waaris ne zewar sameth dafan kar diya aur baa'z Wurasah (waariseen) maujood na the, un Wurasah ko Qabr khodne ki ijazat hai. Kisi ka kuch maal Qabr mein gir gaya mitti dene ke baa'd yaad aaya, to Qabr khod kar nikaal sakte hain agarche woh ek hi dirham ho. [**Aalamgiri; Raddul-Muhtaar**]

Mas'alah-30: Apne liye Kafan tayyaar rakhe to harj nahiin aur Qabr khudwa rakhna be-maa'na hai, kya ma'loom kahaan marega. [**Durr-e-Mukhtaar**]

Mas'alah-31: Qabr par baithna, sona, chalna, pakhaana, pashaab karna haraam hai. Qabristaan mein jo naya raastah nikaala gaya us se guzarna na-jaaiz hai, khwaah naya (raastah) hona use ma'loom ho ya uska gumaan ho. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-32: Apne kisi Rishtedaar ki Qabr tak jaana chaahata hai magar Qabron par guzarna padega, to wahan tak jaana mana' hai, door hi se

Faatiha padh de. Qabristaan mein jootiyaan pahen kar na jaye. Ek shakhs ko **Huzoor-e-Aqdas** (ﷺ) ne joote pahne dekha, farmaya: "Joote utaar de, na Qabr waale ko tu eezaa (takleef) de, na woh tujhe."

Mas'alah-33: Qabr par Qur'aan padhne ke liye Haafiz muqarrar karna jaaiz hai. [Durr-e-Mukhtaar] Ya'ni jabke padhne waale ujrati par na padhte hon, ke ujrati par Qur'aan-e-Majeed padhna aur padhwaana na-jaaiz hai, agar ujrati par padhwaana chahe to apne kaam-kaaj ke liye naukar rakkhe phir yeh kaam le.

Mas'alah-34: Shajrah ya 'Ahd-Naamah Qabr mein rakhna jaaiz hai aur behtar yeh hai ke Mayyit ke muh ke saamne Qiblah ki jaanib taaq khod kar us mein rakhein, balke Durr-e-Mukhtaar mein Kafan par 'Ahd-Naamah likhne ko jaaiz kaha hai aur farmaya ke is se Maghfirat ki ummeed hai aur Mayyit ke seenah aur peshaani par بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ likhna jaaiz hai. Ek shakhs ne iski wasiyyat ki thi, intiqaal ke baa'd seenah aur peshaani par Bismillah-Shareef likh di gayi, phir kisi ne unhein khwaab mein dekha, haal poocha? Kaha: jab main Qabr mein rakkha gaya 'Azaab ke Farishte aaye, Farishton ne jab peshaani par Bismillah-Shareef dekhi, kaha: Tu 'Azaab se bach gaya. [Durr-e-Mukhtaar; Ghunyah from Tatar Khaniyah]. Yun bhi ho sakta hai ke peshaani par Bismillah-Shareef likhein aur seenah par Kalima-e-Tayyibah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ magar nahlaane ke baa'd Kafan pahnaane se peshtar (pahle) Kalimah ki ungli se likhein, roshnaayi se na likhein. [Raddul-Muhtaar]

(Ziyaarat-e-Quboor)

Mas'alah-35: Ziyaarat-e-Quboor Mustahab hai, har haftah mein ek din ziyaarat kare, jumu'ah ya jume'raat ya haftah ya peer ke din munaasib hai, sab mein afzal Roz-e-Jumu'ah waqt-e-subh hai. Auliya-e-Kiraam ke Mazaaraat-e-Tayyibah par safar karke jaana jaaiz hai, woh apne zaair (ziyaarat karne waale) ko nafa' pahunchate hain aur agar wahan koi munkir-e-shar'ee ho maslan 'auraton se ikhtilaat (ya'ni mel-jol), to uski wajah se ziyaarat tark na ki jaye, ke aisi baaton se nek kaam tark nahi kiya jaata, balke use bura jaane aur mumkin ho to buri baat zaail (door) kare.

[Raddul-Muhtaar]

Mas'alah-36: 'Auratoñ ke liye baa'z 'Ulama ne Ziyaarat-e-Quboor ko jaaiz bataaya Durr-e-Mukhtaar mein yahi qaul ikhtiyaar kiya, magar 'Azeezoñ ki quboor par jayengi to jaza' va faza' (rona-dhona) karenge, lihaaza mamnu' (mana') hai aur Saaliheen ki quboor par barkat ke liye jayein to boodhiyon ke liye harj nahiñ aur jawaanoñ ke liye mamnu'. [Raddul-Muhtaar] Aur aslan (dar-asl) yeh hai ke 'auratein mutlaqan (bilkul) mana' ki jayein, ke apnoñ ki quboor ki ziyaarat mein to wahi jaza' va faza' hai aur Saaliheen ki quboor par ya ta'zeem mein had se guzar jayengi ya be-adbi karenge, ke 'auratoñ mein yeh donoñ baatein ba-kasrat paayi jaati haiñ. [Fatawa-e-Razviyyah]

(Ziyaarat-e-Qabr Ka Tareeqah)

Mas'alah-37: Ziyaarat-e-Qabr ka tareeqah yeh hai ke:

[1].Paainti ki jaanib (ya'ni qadmoñ ki taraf) se jaakar Mayyit ke muh ke saamne khada ho, sarhaane se na aaye ke Mayyit ke liye baa'is-e-takleef (takleef ka sabab) hai ya'ni Mayyit ko gardan pher kar dekhna padega ke kaun aata hai,

[2].Aur yeh kahe:

السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا أَنْشَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ
الْعَفْوَ وَالْعَافِيَةَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأَخِرِينَ اللَّهُمَّ رَبَّ الْأَرْوَاحِ الْفَانِيَةِ وَالْأَجْسَادِ الْبَالِيَةِ
وَالْعِظَامِ النَّخِرَةِ ادْخُلْ هَذِهِ الْقُبُورَ مِنْكَ رَوْحًا وَرَيْحَانًا وَمِنَّا تَحِيَّةً وَسَلَامًا -

Tarjamah:- "Salaam ho tum par aye qaum-e-momineen ke ghar waalo! Tum hamaare agle ho aur ham Insha`Allah tumse milne waale haiñ, Allah (عزوجل) se ham apne aur tumhaare liye 'afw va 'aafiyat ka suwaal karte haiñ, Allah (عزوجل) hamaare agloñ aur pichloñ par raham kare. Aye Allah (عزوجل)! Rab faani roohoñ ke aur jism gal jaane waale aur boseeda haddiyon ke, tu apni taraf se in qabroñ mein taazgi aur khushbu daakhil kar aur hamaari taraf se tahiyyat va salaam pahuncha de."

[3].Phir Faatiha padhe aur baithna chahe to itne faasilah se baithe ke uske paas zindagi mein nazdeek ya door jitne faasilah par baith sakta tha. [Raddul-Muhtaar]

Mas`alah-38: Qabr istaan mein jaye to [1]. Alhamdu Shareef aur [2]. **مُفْلِحُونَ** se **الْمَ** tak aur [3]. **آيَةُ الْكُرْسِيِّ** (Aayat-ul-Kursi) aur [4]. **أَمِنْ الرَّسُولِ** (se) aakhir Surat tak aur [5]. Surah-e-Yaseen aur [6]. **تَبَارَكَ الَّذِي** aur [7]. **أَلْهَيْكُمْ الشَّكَاثِرَ** 1-1 baar aur [8]. **قُلْ هُوَ اللَّهُ** 12 ya 11 ya 7 ya 3 baar padhe aur in sabka sawaab Murdoñ ko pahunchaye. Hadees mein hai: “Jo 11 baar **قُلْ هُوَ اللَّهُ** Shareef padh kar uska sawaab murdoñ ko pahunchaye, to murdoñ ki ginti baraabar use sawaab milega.” [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-39: Namaaz, Rozah, Hajj, Zakaat aur har qism ki ‘ibaadat aur har ‘Amal-e-Nek Farz va Nafl ka sawaab Murdoñ ko pahuncha sakta hai, un sabko pahunchega aur uske sawaab mein kuch kami na hogi, balke uski rahmat se ummeed hai ke sabko poora mile, yeh nahiñ ke usi sawaab ki taqseem ho kar tukda tukda mile. [Raddul-Muhtaar] Balke yeh ummeed hai ke us sawaab pahunchane waale ke liye un sab ke majmu’ah ke baraabar mile maslan: koi nek kaam kiya, jiska sawaab kam az kam 10 milega, isne 10 Murdoñ ko pahunchaya, to har 1 ko 10-10 milenge aur isko 110 aur 1000 ko pahunchaya to ise 10,010 wa-‘alaa-haazal-qayaas (ya’ni isi tarah aage samajh le). [Fatawa-e-Razviyyah]

Mas`alah-40: Na-Baaligh ne kuch padh kar ya koi nek ‘amal karke uska sawaab murdah ko pahunchaya to Insha`Allah-Ta’ala pahunchega. [Fatawa-e-Razviyyah]

Mas`alah-41: Qabr ko Bosah dena baa’z ‘Ulama ne jaaiz kaha hai, magar saheeh yeh hai ke mana’ hai. [Ash’atul Lam’aat] Aur Qabr ka Tawaaf-e-Taa’zeemi mana’ hai aur agar barkat lene ke liye gird-e-mazaar phira to harj nahiñ, magar ‘awaam mana’ kiye jayeñ balke ‘awaam ke saamne kiya bhi na jaye ke kuch ka kuch samjhenge.

(Dafan Ke Baa’d Talqeen)

Mas`alah-42: Dafan ke baa’d murdah ko Talqeen karna Ahl-e-Sunnat ke nazdeek mashru’ (ya’ni shar’an jaaiz) hai. [Jauhirah]. Yeh jo aksar kitaabon mein hai ke Talqeen na ki jaye yeh Mu’tazilah (ek badmazhab firqa) ka Mazhab hai, ke unhoñ ne hamaari kitaabon mein yeh izaafah kar diya. [Raddul-Muhtaar] Hadees mein hai, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jab tumhara koi musalmaan bhai mare aur uski mitti de chuko, to tum mein

ek shakhs qabr ke sarhaane khada ho kar kahe: Ya Fulaañ Bin Fulaanah, woh sunega aur jawaab na dega, phir kahe: Ya Fulaañ Bin Fulaanah, woh seedha ho kar baith jayega, phir kahe: Ya Fulaañ Bin Fulaanah, woh kahega hamein irshaad kar **Allah** (عزوجل) tujh par raham farmayega, magar tumhein uske kahne ki khabar nahiñ hoti, phir kahe:

أَذْكُرُ مَا خَرَجْتَ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَنْتَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا۔

Tarjamah:- “Tu use yaad kar, jis par tu dunya se nikla ya’ni yeh gawaahi ke Allah (عزوجل) ke siwa koi ma’bood nahiñ aur Muhammad (ﷺ) uske Bande aur Rasool haiñ aur yeh ke tu Allah (عزوجل) ke Rab aur Islaam ke Deen aur Muhammad (ﷺ) ke Nabi aur Qur’aan ke Imaam hone par raazi tha.”

Nakeerain ek dusre ka haath pakad kar kahenge: chalo ham iske paas kya baithein jise log uski hujjat sikha chuke, is par kisi ne **Huzoor** (ﷺ) se ‘arz ki: agar uski Maa ka naam ma’loom na ho? Farmaya: “Hawwa ki taraf nisbat kare.” رواه الطبرانی فی الکبیر والاضیاء فی الاحکام وغیرهما (ya’ni is Hadees ko Tabraani ne Kabeer mein aur Ziya ne Al-Ahkaam mein aur dusre Muhaddiseen ne Riwaayat kiya).

Baa’z Ajillah-e-Aimmah Taaba’een farmate haiñ: jab Qabr par mitti baraabar kar chukein aur log wapas jayein to Mustahab samjha jaata ke Mayyit se uski qabr ke paas khade ho kar yeh kaha jaye:

يَا فُلَانُ بْنُ فُلَانٍ قُلْ لَا إِلَهَ إِلَّا اللَّهُ۔

Tarjamah:- “Aye fulaañ bin fulaañ tu kah ke Allah (عزوجل) ke siwa koi ma’bood nahiñ.”

3 baar phir kaha jaye:

قُلْ رَبِّيَ اللَّهُ وَدِينِيَ الْإِسْلَامُ وَنَبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ۔

Tarjamah:- “Tu kah mera Rab Allah (عزوجل) hai aur mera Deen Islaam hai aur mere Nabi Muhammad (ﷺ) haiñ.”

Aa'la Hazrat Qiblah ne is par itna aur izaafah kiya:

وَأَعْلَمُ أَنَّ هَذَيْنِ الَّذِينَ أَتَيْتَاكَ أَوْيَاءُ تِيَانِكَ إِنَّمَا هُمَا عَبْدَانِ لِلَّهِ لَا يَضُرَّانِ وَلَا يَنْفَعَانِ إِلَّا بِإِذْنِ اللَّهِ فَلَا تَخَفْ وَلَا تَحْزَنْ وَأَشْهَدُ أَنَّ رَبَّكَ اللَّهُ وَدِينَكَ الْإِسْلَامُ وَنَبِيَّكَ مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ثَبَّتْنَا اللَّهُ وَإِيَّاكَ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ -

Tarjamah:- “Aur jaan le ke yeh 2 shakhs jo tere paas aaye ya ayenge yeh Allah (عزوجل) ke Bande haiñ, baghair Khuda ke hukm ke na zarar pahunchayein na nafa’ pas na khauf kar aur na gham kar aur tu gawaahi de ke tera Rab Allah (عزوجل) hai aur tera Deen Islaam hai aur tere Nabi Muhammad (ﷺ) haiñ Allah (عزوجل) ham ko aur tujh ko qaul-e-saabit par saabit rakhe, dunya ki zindagi mein aur Aakhirat mein beshak woh bakhshne wala mehrbaan hai.”

Mas'alah-43: Qabr par phool daalna behtar hai, ke jab tak tar rahenge Tasbeeh karenge aur Mayyit ka dil behlega. [Raddul-Muhtaar] Yunhi Janaazah par phoolon ki chaadar daalne mein harj nahiñ.

Mas'alah-44: Qabr par se tar ghaas nochna na chahiye ke uski Tasbeeh se Rahmat utarti hai aur Mayyit ko uns (sukoon) hota hai aur nochne mein Mayyit ka haq zaaya’ karna hai. [Raddul-Muhtaar]

Ta'ziyat Ka Bayaan:-

(Note:- Kisi ke ghar maut ho jaane par log uske ghar use tasalli aur dilaasa dene jaate haiñ use Ta'ziyat kahte haiñ).

Mas'alah-01: Ta'ziyat Masnoon (sunnat) hai. Hadees mein hai: “Jo apne bhai musalmaan ki museebat mein Ta'ziyat kare Qayamat ke din Allah-Ta'ala use karaamat ('izzat) ka joda pahnaayega.” Isko Ibn-e-Maajah ne Riwaayat kiya. Dusri Hadees Tirmizi va Ibn-e-Maajah mein hai: “Jo kisi museebat zadah ki Ta'ziyat kare use usi ke misl sawaab milega.”

Mas'alah-02: Ta'ziyat ka waqt Maut se 3 din tak hai, uske baa'd Makruh hai ke gham taazah hoga, magar jab Ta'ziyat karne wala ya jiski Ta'ziyat ki jaye wahañ maujood na ho ya maujood hai magar use 'ilm nahiñ, to baa'd mein harj nahiñ. [Jauhirah; Raddul-Muhtaar]

Mas`alah-03: Dafan se peshtar (pahle) bhi Ta'ziyat jaaiz hai, magar afzal yeh hai ke dafan ke baa'd ho, yeh us waqt hai ke Auliya-e-Mayyit jaza' va faza' (ya'ni rona dhona) na karte hoñ, warnah unki tasalli ke liye dafan se peshtar (pahle) hi kare. [Jauhirah]

Mas`alah-04: Mustahab yeh hai ke Mayyit ke tamaam Aqaarib (qareebi rishtedaar) ko Ta'ziyat kareñ, chhote bade mard va 'aurat sabko, magar 'aurat ko uske Mahaarim hi Ta'ziyat kareñ. **Ta'ziyat mein yeh kahe:** Allah-Ta'ala Mayyit ki Maghfirat farmaye aur usko apni rahmat mein dhaanke aur tumko sabr-rozi kare aur is museebat par sawaab 'ataa farmaye. **Nabi** (ﷺ) ne in lafzon se Ta'ziyat farmaayi:

لِلّٰهِ مَا أَخَذَ وَأَعْطَىٰ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَيَّ -

Tarjamah:- "Khuda hi ka hai jo usne liya diya aur uske nazdeek har cheez ek mi'aad-e-muqarrar ke saath hai." [Aalamgiri; Waghairah]

Mas`alah-05: Museebat par sabr kare to use 2 sawaab milte haiñ, ek museebat ka aur dusra sabr ka aur jaza' va faza' se donoñ (sawaab) jaate rahte haiñ. [Raddul-Muhtaar]

Mas`alah-06: Mayyit ke Aa'izza (rishtedaar) ka ghar mein baithna ke log unki Ta'ziyat ko aayein isme harj nahiñ aur makaan ke darwaazah par ya shaare'-e-'aam ('aam raastah) par bichhaune bichha kar baithna buri baat hai. [Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-07: Mayyit ke padosi ya door ke rishtedaar agar Mayyit ke ghar waloñ ke liye us din aur raat ke liye khaana layein to behtar hai aur unhein israar karke khilaayein. [Raddul-Muhtaar]

Mas`alah-08: Mayyit ke ghar waale Teejah waghairah ke din daa'wat karein to Na-Jaaiz va Bid'at-e-Qabeeha (ya'ni buri bid'at) hai, ke daa'wat to khushi ke waqt mashru' (ya'ni shar'an jaaiz) hai, na ke gham ke waqt aur agar Fuqara ko khilaayein to behtar hai. [Fathul-Qadeer]

Mas`alah-09: Jin logoñ se Qur'aan-e-Majeed ya Kalima-e-Tayyibah padhwaya, unke liye bhi khaana tayyaar karna na-jaaiz hai. [Raddul-Muhtaar] Ya'ni jabke tahra liya ho, ya maa'roof (mashhoor) ho, ya woh aghniya (maal-daar) hoñ.

Mas`alah-10: Teeje waghairah ka khaana aksar Mayyit ke Tarkah (ya'ni mayyit ka chhoda huwa maal va jaaidaad) se kiya jaata hai, isme yeh lihaaz zaroori hai ke Wurasah (waariseen) mein koi na-baaligh na ho warnah sakht haraam hai. Yunhi agar baa'z Wurasah maujood na hon jab bhi na-jaaiz hai, jabke ghair maujudeen se ijaazat na li ho aur sab baaligh hon aur sab ki ijaazat se ho ya kuch na-baaligh ya ghair maujood hon magar baaligh maujood apne hissah se kare to harj nahiin. [Khania; Waghairaha]

Mas`alah-11: Ta'ziyat ke liye aksar 'auratein rishtedaar jama' hoti hain aur roti peet-ti noha karti hain, unhein khaana na diya jaye ke gunaah par madad dena hai. [Kashful-Ghita]

Mas`alah-12: Mayyit ke ghar walon ko jo khaana bheja jaata hai yeh khaana sirf ghar waale khaayein aur unhin ke laaiq bheja jaye ziyadah nahiin, auron ko woh khaana khaana mana' hai. [Kashful-Ghita] Aur sirf pahle din khaana bhejna Sunnat hai, uske baa'd Makruh. ['Aalamgiri]

Mas`alah-13: Qabristaan mein Ta'ziyat karna Bid'at hai. [Raddul-Muhtaar] Aur dafan ke baa'd Mayyit ke makaan par aana aur Ta'ziyat karke apne-apne ghar jaana agar ittifaaqan ho to harj nahiin aur iski rasm karna na chahiye aur Mayyit ke makaan par Ta'ziyat ke liye logon ka majma' karna, dafan ke pahle ho ya baa'd, usi waqt ho ya kisi aur waqt, Khilaaf-e-Aula hai aur karein to gunaah bhi nahiin.

Mas`alah-14: Jo ek baar Ta'ziyat kar aaya use dubaarah Ta'ziyat ke liye jaana Makruh hai. [Durr-e-Mukhtaar]

(Sog Aur Noha Ka Zikr)

Mas`alah-15: Sog ke liye siyaah (kaale) kapde pahenna mardon ko na-jaaiz hai. ['Aalamgiri] Yunhi siyaah bille (black badges etc) lagaana ke is mein Nasaara ki mushaabahat (similarity) bhi hai.

Mas`alah-16: Mayyit ke ghar walon ko 3 din tak is liye baithna ke log aayein aur Ta'ziyat kar jayein jaaiz hai, magar tark behtar (ya'ni na karna behtar hai) aur yeh us waqt hai ke furoosh aur deegar aaraaish (ya'ni kaas arrangements) na karna ho, warnah na-jaaiz. ['Aalamgiri; Raddul-Muhtaar]

Mas'alah-17: Noha ya'ni Mayyit ke ausaaf mubaalagha ke saath (ya'ni bahut bada-chadha kar) bayaan karke aawaaz se rona jisko "Bain" kahte haiñ bil-ijmaa' haraam hai. Yunhi Waawaila Wa Museebataa (ya'ni haai museebat) kah ke chillaana. [Jauhirah; Waghairah]

Mas'alah-18: Girebaan phaadna, muh nochna, baal kholna, sar par khaak daalna, seenah kootna, raan par haath maarna, yeh sab jaahiliyat ke kaam haiñ aur haraam. ['Aalamgiri]

Mas'alah-19: 3 din se ziyadah Sog jaaiz nahiñ, magar 'aurat shauhar ke marne par 4 mahine 10 din Sog kare. [Hadees]

Mas'alah-20: Aawaaz se rona mana' hai aur aawaaz buland na ho to iski mumaana'at (rok) nahiñ, balke **Huzoor-e-Aqdas** (ﷺ) ne Hazrat-e-Ibraheem (عليه السلام) ki wafaat par Buka farmaya (ya'ni baghair aawaaz ke roye). [Jauhirah]

(Noha)

Is maqaam par baa'z Ahaadees jo Noha waghairah ke baare mein waarid haiñ zikr ki jaati haiñ, ke musalmaan ba-ghaur dekhein aur apne yahan ki 'auraton ko sunaayein, ke yeh balaa hindustan ki aksar 'auraton mein hinduwoñ ki taqleed se paayi jaati hai.

Hadees 01:- Bukhari va Muslim 'Abdullah Bin Mas'ood (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Jo muh par tamaacha maare aur girebaan phaade aur jaahiliyat ka pukaarna pukaare (noha kare) woh ham se nahiñ."

Hadees 02:- Saheehain mein Abu Burdah (رضي الله عنه) se Marvi واللفظ لمسلم farmate haiñ (ﷺ): "Jo sar mundaaye aur noha kare aur kapde phaade main us se bari huñ."

Hadees 03:- Saheeh Muslim Shareef mein Abu Maalik Ash'ari (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): "Meri Ummat mein 4 kaam jaahiliyat ke haiñ, log unhein na chhodenge.

[1].Hasab (khaandaani makaam va martabah) par fakhr karna aur

[2].Nasab mein taa'n (khaandaan ke muta'alliq tauheen) karna aur

[3].Sitaaroñ se meeh (baarish) chaahna (fulaañ nachattar ke sabab paani barsega).

[4].Aur Noha karna.

Aur farmaya: “Noha karne waali ne agar marne se pahle taubah na ki to Qayamat ke din is tarah khadi ki jayegi ke us par ek kurta qatraan ka hoga aur ek khaarisht (khujaane) ka.”

Hadees 04:- Saheehain mein ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Marvi, farmate haiñ (ﷺ): “Aankh ke aansu aur dil ke gham ke sabab **Allah-Ta’ala** ‘azaab nahiñ farmata aur zubaan ki taraf ishaarah karke farmaya: lekin iske sabab ‘azaab ya raham farmata hai aur ghar waloñ ke rone ki wajah se Mayyit par ‘azaab hota hai.”

Ya’ni jabke usne wasiyyat ki ho, ya wahañ rone ka riwaaj ho aur mana’ na kiya ho, Wallaahu Ta’ala Aa’lam, ya yeh muraad hai ke unke rone se use takleef hoti hai, ke dusri Hadees mein aaya: “Aye **Allah** (عز وجل) ke Bando! Apne murde ko takleef na do, jab tum rone lagte ho woh bhi rota hai.”

Hadees 05:- Bukhari va Muslim Mughirah Bin Shu’bah (رضي الله تعالى عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: “Jis par Noha kiya gaya, Qayamat ke din us Noha ke sabab us par ‘Azaab hoga.” Ya’ni unhiñ sooratoñ mein.

Hadees 06:- Saheeh Muslim mein hai Umm-e-Salmah رضي الله تعالى عنها kahti haiñ: “Jab Abu Salmah (رضي الله تعالى عنه) ka intiqaal huwa, maine kaha musaafirat aur pardes mein intiqaal huwa, in par is tarah roungi jiska charcha ho, maine rone ka tahyya kiya tha aur ek ‘aurat bhi is iraadah se aayi ke meri madad kare, **Rasoolullah** (ﷺ) ne us ‘aurat se farmaya: “Jis ghar se **Allah-Ta’ala** ne Shaitaan ko 2 martabah nikaala, tu us mein Shaitaan ko daakhil karna chahti hai.” Farmati haiñ: main rone se baaz aayi aur nahiñ royi.

Hadees 07:- Tirmizi Abu Moosa (رضي الله تعالى عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: “Jo marta hai aur rone wala uski khubiyaan bayaan karke rota hai **Allah-Ta’ala** us Mayyit par 2 Farishte muqarrar farmata hai, jo use konchte haiñ aur kahte haiñ: kya tu aisa tha?.”

Hadees 08:- Ibn-e-Maajah Abu Umaamah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: **Allah** (عزوجل) farmata hai: “Aye Ibn-e-Aadam! Agar tu awwal sadma ke waqt sabr kare aur sawaab ka taalib ho to tere liye Jannat ke siwa kisi sawaab par maiñ raazi nahiñ.”

Hadees 09:- Ahmad va Baihiqi Imaam Husain Bin ‘Ali رضي الله تعالى عنهما se Raavi, ke farmate haiñ (ﷺ): “Jis musalmaan mard ya ‘aurat par koi museebat pahunchi use yaad karke:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Tarjamah:- “Beshak ham Allah hi ke haiñ aur usi ki taraf laut kar jaana hai.” kahe

Agarche museebat ka zamaana daraaz ho gaya ho, to Allah-Ta’ala us par naya sawaab ‘ataa farmata hai aur waisa hi sawaab deta hai jaisa us din ke museebat pahunchi thi.”

Chapter: 16

SHAHEED KA BAYAAN

- ❖ **Qur`aani-Aayaat..... 240**
- ❖ **Ahaadees-e-Mubaaraka..... 240**
- ❖ **Shaheed Ka Sawaab Kis Kis Ko Milta Hai..... 241**
- ❖ **Masaail-e-Fiqhiyyah..... 243**

Shaheed Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ (١٥٣)}

[Surah-e-Baqarah, Aayat-154]

Tarjamah:- “Jo Allah (عزوجل) ki raah mein qatl kiye gaye, unhein mardah na kaho balke woh zindah hain, magar tumhein khabar nahi.”

Aur Farmata Hai:-

{وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩) فَرِحِينَ بِمَا آتَاهُمُ

اللَّهُ مِنْ فَضْلِهِ ۗ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۖ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ (١٧٠) يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ ۖ وَ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (١٧١)}

[Surah-e-Aal-e-Imraan, Aayat-169-170-171]

Tarjamah:- “Jo log raah-e-khuda mein qatl kiye gaye unhein mardah na gumaan kar, balke woh apne Rab (عزوجل) ke yahan zindah hain, unhein rozi milti hai. Allah (عزوجل) ne apne fazl se jo unhein diya us par khush hain aur jo log baa'd waale unse abhi na mile, unke liye khush-khabri ke taalib ke un par na kuch khauf hai aur na woh ghamgeen honge, Allah (عزوجل) ki ne'mat aur fazl ki khush-khabri chaahte hain aur yeh ke Imaan walon ka ajr Allah (عزوجل) zaaye' nahi farmata.”

Ahaadees mein iske fazaail ba-kasrat waarid hain, Shahaadat sirf isi ka naam nahi ke Jihaad mein qatl kiya jaye balke:

Hadees 01:- Ek Hadees mein farmaya: “Iske siwa 7 Shahaadatein aur hain.

[01].Jo Taa'woon se mara Shaheed hai.

[02].Jo Doob kar mara Shaheed hai.

[03].Zaat-ul-Jamb (i.e Pleurisy) mein mara Shaheed hai.

[04].Jo Pet ki Bimaari mein mara Shaheed hai.

[05].Jo Jal kar mara Shaheed hai.

[06].Jiske upar deewaar waghairah dah pade (gir pade) aur mar jaye Shaheed hai.

[07].‘Aurat ke baccha paida hone ya kuwaare-pan mein mar jaye Shaheed hai.

Is Hadees ko Imaam Maalik va Abu Dawood va Nasaa'i ne Jaabir Bin 'Ateek (رضي الله عنه) se Riwaayat Aur:

Hadees 02:- Imaam Ahmad ki Riwaayat Jaabir (رضي الله عنه) se hai, ke **Rasoolullah** (ﷺ) ne farmaya: “Taa'woon se bhaagne wala uski misl hai, jo Jihaad se bhaga aur jo sabr kare uske liye Shaheed ka ajr (sawaab) hai.”

Hadees 03:- Ahmad va Nasaa'i 'Arbaaz Bin Saariyah (رضي الله عنه) se Raavi, ke farmate hain (رضي الله عنه): “Jo Taa'woon mein mare unke baare mein **Allah** (عز وجل) ke darbaar mein muqaddamah pesh hoga. Shohada kahenge yeh hamaare bhai hain, yeh waise hi qatl kiye gaye jaise ham aur bichhono par wafaat paane waale kahenge yeh hamaare bhai hain yeh apne bichhono par mare jaise ham. **Allah** (عز وجل) farmayega: “Inke zakhm dekho, agar in ke zakhm Maqtooleen (qatl hone waale) ke mushaabah (similar) hon to yeh unhein mein hain aur unhein ke saath hain.” Dekhenge to unke zakhm Shohada ke zakhm se mushaabah (similar) honge, Shohada mein shaamil kar diye jayenge.”

Hadees 04:- Ibn-e-Maajah ki Riwaayat Ibn-e-'Abbaas رضي الله تعالى عنهما se hai, ke irshaad farmaya: musaafirah (safar) ki maut Shahaadat hai.

Inke siwa aur bahut sooratein hain jinme Shahaadat ka sawaab milta hai, Imaam Jalaaludeen Suyuti waghairah Aimmah ne inko zikr kiya hai, baa'z yeh hain:

[09].Sil ki Bimaari mein mara.

[10].Sawaari se gir kar ya Mirgi se mara.

[11].Bukhaar mein mara.

[12].Maal ya

[13].Jaan ya

[14].Ahl (ya'ni apne maa, baap, bibi, bacche, waghairah) ya

[15].Kisi haq ke bachaane mein qatl kiya gaya.

[16].‘Ishq mein mara ba-sharte ke paak daaman ho aur (‘ishq) chhupaaya ho.

[17].Kisi darindah ne phaad khaaya.

[18].Baadshah ne zulman qaid kiya ya

[19].Maara aur mar gaya.

[20].Kisi moozi (jaan-lewa) jaanwar ke kaatne se mara.

[21].‘Ilm-e-Deen ke talab mein mara.

[22].Mu`azzin ke talab-e-sawaab ke liye Azaan kahta ho.

[23].Taajir Raast-go (ya’ni sach bolne wala businessman)

[24].Jise samundar ke safar mein matli aur qay aayi.

[25].Jo apne baal-bacchoñ ke liye sa’ee (ya’ni paalne ki koshish) kare, unme Amr-e-Ilaahi (ya’ni Allah ka hukm) qaaim kare aur unhein halaal khilaaye.

[26].Jo har Roz 25 baar yeh padhe:- **اَللّٰهُمَّ بَارِكْ لِيْ فِي الْمَوْتِ وَفِيَّ بَعْدَ الْمَوْتِ**

[27].Jo Chaasht ki Namaaz padhe aur har mahine mein 3 Roze rakhe aur Witr ko Safar va Hazr mein kahiñ tark na kare.

[28].Fasaad-e-Ummat ke waqt Sunnat par ‘Amal karne wala, uske liye 100 Shaheed ka sawaab hai.

[29].Jo Marz mein: **لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ**

40 baar kahe aur usi marz mein mar jaye aur accha ho gaya to uski Maghfirat ho jayegi.

[30].Kuffaar se muqaabalah ke liye sarhad par ghoda baandhne wala.

[31].Jo har raat mein Surah-e-Yaseen Shareef padhe.

[32].Jo Ba-Tahaarat (paaki ki haalat mein) soya aur mar gaya.

[33].Jo **Nabi** (ﷺ) par 100 Baar Durood-Shareef padhe.

[34].Jo sacche dil se yeh suwaal kare ke **Allah** (عزوجل) ki raah mein qatl kiya jaaun.

[35].Jo Jumu'ah ke din mare.

[36].Jo subh ko: **أَعُوذُ بِاللَّهِ السَّيِّعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ**

3 baar padh kar Surah-e-Hashr ki pichhli 3 Aayatein padhe, Allah-Ta'ala 70 hazaar Farishte muqarrar farmayega ke uske liye shaam tak Istighfaar karein aur agar us din mein mara to Shaheed mara aur jo shaam ko kahe subh tak ke liye yahi baat hai.

Masaail-e-Fiqhiyyah:-

Istilaah-e-Fiqh mein Shaheed us Musalmaan 'Aaqil Baaligh Taahir ko kahte hain jo bataur-e-zulm kisi aalah-e-jaariha se qatl kiya gaya aur nafs-e-qatl se maal na Waajib huwa ho aur dunya se nafa' na uthaya ho. [Durr-e-Mukhtaar] Shaheed ka hukm yeh hai ke Ghusl na diya jaye, waise hi khoon sameth dafan kar diya jaye. [Durr-e-Mukhtaar] To jahan yeh hukm paaya jayega Fuqaha use Shaheed kahenge warnah nahi, magar Shaheed-e-Fiqhi na hone se yeh laazim nahi ke Shaheed ka sawaab bhi na paaye, sirf iska matlab itna hoga ke Ghusl diya jaye wa-bas.

Mas'alah-01: Na-Baaligh aur Majnoon ko Ghusl diya jaye, agarche woh kisi tarah qatl kiye gaye, Junub aur Haiz va Nifaas waali 'aurat khwaah abhi Haiz va Nifaas mein ho ya khatam ho gaya magar abhi Ghusl na kiya, to in sabko Ghusl diya jaye. [Raddul-Muhtaar]

Mas'alah-02: Haiz shuru' huye abhi poore 3 din na huye the ke qatl ki gayi, to use Ghusl na denge ke abhi yeh nahi kah sakte ke Haaiz hai. [Durr-e-Mukhtaar]

Mas'alah-03: Junub hona yun ma'loom hoga ke qatl se pahle usne khud bayaan kiya ho, ya uski 'aurat ne bataaya. [Jauhirah]

Mas'alah-04: Aalah-e-Jaariha woh jis se qatl karne se qatil par Qisaas waajib hota hai ya'ni jo Aa'za ko juda karde jaise talwaar, bandooq ko bhi Aalah-e-Jaariha kahenge. [Raddul-Muhtaar]

Mas'alah-05: Jab Nafs-e-Qatl se qatil par Qisaas waajib na ho balke maal Waajib ho to Ghusl diya jayega, maslan: laathi se maara ya qatl-e-khataa ke nishaanah par maar raha tha magar kisi aadmi ko laga aur mar gaya, ya

koi shakhs nangi talwaar liye so gaya aur sote mein kisi aadmi par woh talwaar gir padi woh mar gaya, ya kisi shaher ya gaon mein ya inke qareeb maqtool (ya'ni jo maara gaya) pada mila aur uska qatil ma'loom nahiin, in sab sooraton mein Ghusl denge aur agar maqtool shaher waghairah mein mila aur ma'loom hai ke choroñ ne qatl kiya hai khwaah aslaha (hathiyaar) se qatl kiya ho ya kisi aur cheez se, to Ghusl na diya jaye, agarche yeh ma'loom nahiin ke kis chor ne qatl kiya. Yunhi agar Jangal mein mila aur ma'loom nahiin ke kisne qatl kiya, to Ghusl na denge. Yunhi agar Daaku'on ne qatl kiya to Ghusl na denge, hathihaar se qatl kiya ho ya kisi aur cheez se. [Raddul-Muhtaar; Waghairah]

Mas'alah-06: Agar Nafs-e-Qatl se maal Waajib na huwa balke Wujooob-e-Maal kisi Amr-e-Khaarij se hai, maslan: qatil va auliya-e-maqtool mein sulah ho gayi, ya baap ne bete ko maar daala, ya kisi aise ko maara ke uska waaris beta hai, maslan: apni 'aurat ko maar daala aur 'aurat ka waaris beta hai jo isi shauhar se hai, to Qisaas ka maalik yahi ladka hoga, magar chunka iska baap qatil hai Qisaas saaqit ho gaya, to in sooraton mein Ghusl na diya jaye. [Raddul-Muhtaar; Waghairah]

Mas'alah-07: Agar qatl bataur-e-zulm na ho balke Qisaas ya Hadd ya Taa'zeer mein qatl kiya gaya ya Darindah ne maar daala to Ghusl denge. [Durr-e-Mukhtaar]

(Note:-) Kode waghairah lagaane ki saza ko Hadd-e-Taa'zeer aur khoon ka badlah khoon ko Qisaas kahte haiin).

Mas'alah-08: Koi shakhs ghayal huwa magar uske baa'd dunya se mutamatte' huwa (ya'ni dunya se kuch faaidah uthaaya) maslan: khaaya, ya piya, ya soya, ya 'ilaaj kiya, agarche yeh cheezein bahut qaleel hon, ya khaimah mein tahra ya'ni wahiin jahan zakhmi huwa, ya Namaaz ka ek waqt poora hosh mein guzra ba-sharte ke Namaaz ada karne par qaadir ho, ya wahan se uth kar dusri jagah ko chala, ya log use maa'rakah (ya'ni jang ke maidaan) se uthaakar dusri jagah le gaye khwaah zindah pahuncha ho ya raastah hi mein intiqaal huwa, ya kisi dunyawii baat ki wasiyyat ki, ya bai' (becha/farokht) ki, ya kuch khareeda, ya bahut se baatein kiin, to in sab sooraton mein Ghusl denge, ba-sharte ke yeh umoor (kaam) Jihaad khatam

hone ke baa'd waaqe' huye aur agar asnaa-e-jang (jang ke dauraan) mein hoñ to yeh cheezein Maane'-e-Shahaadat (shahaadat ko rokne waali) nahiñ ya'ni Ghusl na denge. Aur wasiyyat agar Aakhirat ke muta'alliq ho, ya do-ek baat bola agarche ladaayi ke baa'd, to Shaheed hai Ghusl na denge. Aur agar ladaayi mein nahiñ qatl kiya gaya balke zulman, to in cheezon mein se agar koi paayi gayi Ghusl denge warnah nahiñ. [Durr-e-Mukhtaar; Raddul-Mukhtaar]

Mas'alah-09: Jisko Harbi, ya Baaghi, ya Daaku ne kisi Aalah se qatl kiya ho, ya unke jaanwaron ne ise kuchal diya agarche khud yahi unke jaanwar par sawaar tha, ya kheenche liye jaata tha, ya us jaanwar ne apne haath paauñ is par maare, ya daant se kaata, ya iski sawaari ko un logoñ ne bhadka diya us se gir kar mar gaya, ya unhoñ ne is par aag phenki, ya unke yahan se hawa aag uda laayi, ya unhoñ ne kisi lakdi mein aag laga di jiska ek kinaarah idhar tha aur in sooraton mein jal kar mar gaya, ya maa'rakah (jang ke maidaan) mein mara huwa mila aur us par zakhm ka nishaan hai, maslan: aankh kaan se khoon nikla hai, ya halq se saaf khoon nikla, ya un logoñ ne shaher-e-panaah par se use phenk diya, ya uske upar deewaar dah di, ya paani mein duba diya, ya paani band tha unhoñ ne khol kar idhar baha diya ke doob gaya, ya gala ghoont diya, gharz woh log jis tarah bhi musalmaan ko qatl karein ya qatl ke sabab banein woh Shaheed hai. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Mas'alah-10: Maa'rakah (jang ke maidaan) mein murdah mila aur us par qatl ka koi nishaan nahiñ, ya uski naak ya pakhaana peshaab ke maqaam se khoon nikla hai, ya halq se bastah khoon (ya'ni jama' huwa khoon) nikla, ya dushman ke khauf se mar gaya, to Ghusl diya jaye. [Durr-e-Mukhtaar]

Mas'alah-11: Apni jaan, ya maal, ya kisi musalmaan ke bachaane mein lada aur maara gaya woh Shaheed hai, lohe ya patthar ya lakdi kisi cheez se qatl kiya gaya ho. ['Aalamgiri]

Mas'alah-12: 2 kashtiyon mein musalmaan the, dushman ne ek kashti par aag phenki yeh log jal gaye, woh aag badh kar dusri kashti mein lagi yeh bhi jale, to is dusri kashti waale bhi Shaheed haiñ. ['Aalamgiri]

Mas'alah-13: Mushrik ka ghoda chhoot kar bhaaga aur us par koi sawaar nahiñ usne kisi musalmaan ko kuchal diya, ya musalmaan ne kaafir par teer

chalaaya woh musalmaan ko laga, ya kaafir ke ghode se musalmaan ka ghoda bhadka usne musalmaan sawaar ko gira diya, ya معاذ الله! Musalmanoñ ne faraar ki (ya'ni musalmaan bhaag khade huye) kaafiroñ ne unko aag ya khandaq ki taraf muztar (majboor) kiya, ya musalmanoñ ne apne gird gokharu (ya'ni 3 kone wala kaata) bichhayee the phir us par chale aur mar gaye, in sab sooratoñ mein Ghusl diya jaye. [**'Aalamgiri**]

Mas'alah-14: Ladaayi mein kisi musalmaan ka ghoda bhadka ya kaafiroñ ka jhanda dekh kar bidka (ya'ni dar kar chauka), magar kaafiroñ ne use nahiñ bhadkaya aur usne sawaar ko gira diya woh mar gaya, ya kaafir qilaa'h-band huye aur musalmaan shaher-e-panaah par chadhe us par se phisal kar koi gira aur mar gaya, ya معاذ الله! Musalmanoñ ko shikast hui aur ek musalmaan ki sawaari ne dusre musalmanoñ ko kuchal diya khwaah woh musalmaan us par sawaar ho ya baag (lagaam) pakad kar liye jaata ya peeche se haankta ho ya dushman par hamlah kiya aur ghode se gir kar mar gaya, in sab sooratoñ mein Ghusl diya jaye. [**'Aalamgiri**]

Mas'alah-15: Donoñ fareeq (giroh) aamne-saamne huye, magar ladaayi ki naubat nahiñ aayi aur ek shakhs murdah mila, to jab tak yeh na ma'loom ho ke Aalah-e-Jaariha se zulman qatl kiya gaya Ghusl diya jaye. [**'Aalamgiri**]

Mas'alah-16: Shaheed ke badan par jo cheezeñ az-qism-e-kafan (ya'ni kafan ke qism se) na hoñ utaar li jayeñ, maslan: posteen zirah topi, khud hathiyaar, rui ka kapda aur agar Kafan-e-Masnoon mein kuch kami pade to izaafah kiya jaye aur paajaamah na utaara jaye aur agar kami hai magar poora karne ko kuch nahiñ to posteen aur rui ka kapda na utaareñ, Shaheed ke sab kapde utaar kar naye kapde dena Makruh hai. [**'Aalamgiri; Raddul-Muhtaar; Waghairahuma**]

Mas'alah-17: Jaise aur Murdoñ ko khushbu lagaate haiñ Shaheed ko bhi lagayeñ, Shaheed ka khoon na dhoya jaye, khoon sameth dafan kareñ aur agar kapde mein Najaasat lagi ho to dho daaleñ. [**'Aalamgiri; Waghairah**] Shaheed ki Namaaz-e-Janaazah padhi jaye. [**General Books of Fiqh**]

Mas'alah-18: Dushman par waar kiya zarb (ya'ni maar) us par na padi, balke khud is par padi aur mar gaya, to 'Indallah (ya'ni Allah-Ta'ala ke nazdeek) Shaheed hai, magar Ghusl dein aur Namaaz padhein. [**Jauhirah**]

Chapter: 17

KA'BA-E- MU'AZZAMAH MEIN NAMAAZ PADHNE KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka 248
- ❖ Masaail..... 248

Ka'ba-e-Mu'azzamah Meiñ Namaaz

Padhne Ka Bayaan:-

Hadees 01-02:- Saheeh Muslim va Saheeh Bukhari meiñ hai ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما kahte haiñ, **Rasoolullah** (ﷺ) aur Usaamah Bin Zaid va ‘Usmaan Bin Talha Hajbi va Bilaal Bin Rubah رضي الله تعالى عنهم Ka'ba-e-Mu'azzamah meiñ daakhil huye aur darwaazah band kar liya gaya kuch der tak wahañ tahre jab baahar tashreef laye, maine Bilaal (رضي الله تعالى عنه) se poocha, **Huzoor** (ﷺ) ne kya kiya?, Kaha: ek sutoon baayeñ taraf (left-side) kiya aur 2 daahini taraf (right-side) aur 3 peeche phir Namaaz padhi aur us zamaana meiñ Baitullah-Shareef ke 6 sutoon (pillar) the.

Mas'alah-01: Ka'ba-e-Mu'azzamah ke andar har Namaaz jaaiz hai, Farz ho ya Nafl, Tanha padhe ya Ba-Jama'at, agarche Imaam ka rukh aur taraf ho aur Muqtadi ka aur taraf, magar jabke Muqtadi ki pusht (peeth) Imaam ke saamne ho to Muqtadi ki Namaaz na hogi aur agar Muqtadi ka muh Imaam ke muh ke saamne ho to ho jayegi, magar koi cheez agar darmiyaan meiñ haail (aad/rokne waali) na ho to Makruh hai aur agar Muqtadi ka muh Imaam ke karwat ki taraf ho to bila karaahat jaaiz. [Jauhirah; Durr-e-Mukhtaar; Waghairahuma]

Mas'alah-02: Ka'ba-e-Mu'azzamah ki chhat par Namaaz padhi jab bhi yahi soorateñ haiñ, magar uski chhat par Namaaz padhna bhi Makruh hai. [Tanweerul-Absaar]

Mas'alah-03: Masjid-ul-Haraam Shareef meiñ Ka'ba-e-Mu'azzamah ke gird Jama'at ki aur Muqtadi Ka'ba-e-Mu'azzamah ke chaaron taraf hoñ jab bhi jaaiz hai agarche Muqtadi ba-nisbat Imaam ke Ka'bah se qareeb-tar ho, ba-sharte ke yeh Muqtadi jo ba-nisbat Imaam ke qareeb-tar hai udhar na ho jis taraf Imaam ho balke dusri taraf ho aur agar usi taraf hai jis taraf Imaam hai aur ba-nisbat Imaam ke qareeb-tar hai to uski Namaaz na hui. [General Books of Fiqh]

Mas'alah-04: Imaam Ka'bah ke andar hai aur Muqtadi baahar to Iqtida saheeh hai, khwaah Imaam tanha andar ho ya uske saath baa'z Muqtadi bhi

hoñ, magar darwaazah khula hona chahiye ke Imaam ke Ruku' va Sujood ka haal ma'loom hota rahe aur agar darwaazah band hai magar Imaam ki aawaaz aati hai jab bhi harj nahiñ, magar jis soorat mein Imaam tanha andar ho karaahat hai, ke Imaam tanha bulandi par hoga aur yeh Makruh hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-05: Imaam baahar ho aur Muqtadi andar jab bhi Namaaz saheeh hai, ba-sharte ke Muqtadi ki pusht (peeth) Imaam ke muwaajaha mein (ya'ni imaam ke chehre ke saamne) na ho. [Raddul-Muhtaar]

قد تم هذا الجزء بحمد الله تعالى وله الحمد اولا و آخر ا و باطنا و ظاهرا و الصلوة والسلام على من ارسله شاهدا و مبشرا و نذيرا و داعيا الى الله باذنه و سراجا منيرا و آله و اصحابه و ابنه و حزه اجمعين الى يوم الدين و الحمد لله رب العالمين و انا الفقير الى الغنى ابو العلا امجد على الاعظمى غفر الله لوالديه آمين۔

تصديق جليل و تقرير بے مثال

امام اہلسنت، ناصر دین و ملت، مجی الشریعہ کا سر الفتنہ، قانع البدعہ، مجدد البائتہ الحاضرہ، صاحب الحجۃ القابریہ، سیدی و سندى و کنزى و ذخرى لیومى و غدی اعلیٰ حضرت مولنا مولوی حاجی قاری مفتی احمد رضا خان صاحب قادری برکاتی نفع الاسلام و المسلمین بأسرارہ القدسیہ و کمالاتہ المعنویہ والصوریہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

الحمد لله وكفى وسلم على عباده الذين اصطفى لا سيما على الشارع المصطفى ومقتفيه في الشارع اولى الصديق والصفاء۔

فقیر غفرلہ البولی القدر نے یہ مبارک رسالہ بہارِ شریعت حصہ چہارم تصنیف لطیف اخى فی اللہ ذی المجد و الجاہ والطبع السليم والفکر القويم والفضل والعلی مولانا ابو العلی مولوی حکیم امجد علی قادری برکاتی اعظمی بالمذہب والمشرّب والسکنى رزقه اللہ تعالیٰ فی الدارين الحسنی مطالعہ کیا الحمد لله مسائل صحیحہ رجیحہ محققہ منقحہ پر مشتمل پایا۔ آج کل ایسی کتاب کی ضرورت تھی کہ عوام بھائی سلیس اردو میں صحیح مسئلے پائیں اور گمراہی و اغلاط کے مصنوع و ملیع زیوروں کی طرف آنکھ نہ اٹھائیں مولیٰ عزوجل مصنف کی عمر و علم و فیض میں برکت دے اور ہر باب میں اس کتاب کے اور حصص کافی و شافی و وافى و صافی تالیف کرنے کی توفیق بخشے اور انہیں اہل سنت میں شائع و معبول اور دنیا و آخرت میں مقبول فرمائے۔ آمین

والحمد لله رب العالمين و صلى الله تعالى على سيدنا و مولنا محمد و آله و صحبه و ابنه و حزه اجمعين آمين۔ ذى الحجۃ

الحرام ۱۳۷۷ ہجریہ علی صاحبہا والہ الکرام افضل الصلوة والتحية آمین۔